

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES OF INDIA.

VOL. IX.

PART II.—MORADABAD.

By F. H. FISHER, B.A., LOND.,

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PREFACE TO MORADABAD.

THE delay that took place in commencing the compilation of this district notice was due to the progress of a revision of settlement, and it was deemed desirable to await and incorporate the results. The settlement was completed in 1881, and every effort has been made, consistently with space, to give the latest facts and figures regarding the district in these pages. Besides the final Settlement Report by Mr. E. B. Alexander, C.S., and the various Rent-rate Reports, assistance has been derived from local inquiries made from time to time through the district officers. Mr. L. M. Thornton, C.S., compiled considerable portions of the town notices and gave invaluable assistance in every part of the work. Mr E B. Alexander, C.S., the late Settlement Officer, besides furnishing valuable notes supplementary to his Settlement Report, kindly revised the whole work in proof.

NAINI TAL: }
The 7th August, 1883. }

F. H. F.

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STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT OF THE NORTH-WESTERN PROVINCES.

MORADABAD DISTRICT.

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PART I

GEOGRAPHICAL AND DESCRIPTIVE

MORADABAD,¹ the second in order from north to south east of the six districts² in the Rohilkhand division, lies wholly to the east of the Ganges and on the extreme north east is continuous with the Tarāi. Extending from 28°20' to 29°16' north latitude and 78°7' to 79°2' east longitude,³ it marches north with the districts of Bijnor and the Tarāi. On the east the territory of the Nawāb of Rampur, on the south the Budaun district, and on the west the districts of Bulandshahr and Meerut—the Ganges flowing between—form the remaining boundaries of the district. The adjoining sub-divisions of surrounding British districts are, in Bijnor, the parganahs Bāshta, Chāndpur and Bārbpur⁴ of tahsil Chāndpur, Seobāra of tahsil Dbāmpur and Asālgarh of tahsil Nagina in the Tarāi, Kāshipur parganah in Baroilly, parganah Saranli of tahsil Aonla in Budaun, parganahs Bisauli and Islāmnagar of tahsil Bisauli and Rajpura of tahsil Gunnaur in Bulandshahr parganahs Ahar and Sayāna of tahsil Andpshahr and in Meerut, Pūth of tahsil Ghāziabad, Garhmuktesar of tahsil Hāpur, and Kithor and Hastinapur of tahsil Mawāna. On the east parganahs Suār, Rampur, Patwā, and Shahahad of the Rampur Native State are continuous with the Moradabad and Bilāri tahsils. The Ganges on the west is the only natural boundary.

The configuration of the district is extremely irregular, but it may be roughly described as square. The greatest and least lengths from north to south are about 65 and 37 miles respectively; the greatest and least breadths about 60 and 40; and the whole boundary line about 250 miles.

The total area of the district according to the latest official statement is 2,281·8 square miles. Its population was returned at 1,155,178 in the recent

¹ The official spelling of the name is given throughout in the text instead of the more correct Murādābād. The materials for this notice have been obtained from Mr. E. B. Alexander's Settlement Report (1881); the Rent-rate Reports of Messrs. C. H. T. Crosthwaite and D. M. Smeaton; Mr. S. memoir compiled by Pandit Gangā Parashad Deputy Collector (1883); the yearly Administration Reports of Government and of its various departments; the Census Reports of 1847, 1853, 1865 and the returns of 1881; the Archaeological Survey Reports of Mr. J. B. N. Cunningham and brief notes by Mr. T. B. Tracy C.S., Mr. L. M. Thornton, C.B., Mr. J. B. N. Hennessy M.A., and other officers. Besides these the usual standard works of reference on each subject treated of in the notice have been resorted to, and their titles need not be set out at length here as they are quoted in the footnotes. ² Bijnor, Moradabad, Bulandshahr, Bareilly and Shahjahanpur. ³ For the extreme limits of the district the following latitudes and longitudes have been kindly supplied by Mr. J. B. N. Hennessy Deputy Superintendent, G. T. Survey —

North	{ Lat.	28 16 15"	East	{ Lat.	28 45 35"
	{ Long	78° 43 30"		{ Long	78 2 41"
South	{ Lat.	28 19 55"	West	{ Lat.	28 5 21"
	{ Long	78 40 21"		{ Long	78 7 51"

⁴ As to the origin of the name Bārbpur and its supposed corruption from Nārbpur, see Gazetteer, V., 412. Būrbpur is the official name.

census (1881), or about 506·43 persons to the square mile. Further details of area and population are given in Part III of this notice.

For purposes of administration, general and fiscal, the district is divided into six tahsils or sub-collectorates, and since 1844 there has been no further sub-division into smaller parganahs. The divisions for civil and criminal jurisdiction are, as elsewhere, the petty judgeship (*munsifi*) and the police circle (*thána*), there being 5 of the former and 19 of the latter. But these and other statistics under this heading may perhaps be best given in tabular form, as in the case of districts already described, thus.—

Tahsil	Parganah [abolished 1841]	Included by the <i>Ata-ur-Akhbari</i> (1696) in mahál	Land revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the munsifi of
				Square miles	Acres			
1 Moradabad	Chaupala and Sarkara	Chaupala and Mughalpur	Rs 2,61,786	311	173	231,863	Moradabad, Munda, and Mánpur	Moradabad city and haveli.
2 Sambhal, ¹	Sambhal, Haveli Sambhal, Bahjoi, Sursi, and Majhola	Sambhal, Haveli Sambhal, Sirsi, Majhola	3,62,913	468	316	218,107	Sambhal, Asmoli, and Bahjoi.	Sambhal.
3 Bilari	Deora, Seondara, Naurauli, Kundarkhi, and Sahaspur ²	Deora, Naurauli, Kundarkhi, Sahaspur	3,33,104	332	605	229,784	Chandauli, Seondara, Mainather, and Kundarkhi	Bilari.
4 Amroha.	Amroha, Rajapur, and Seohara (part)	Amroha, Rajapur, Islampur Baharu (part), Seohara.	1,33,006	384	518	174,014	Amroha and Chhaprat	Amroha.
5 Hasanpur,	Azampur, Bahara (part), Bachhraon, Kachhi (Dighri), Dhaka, Ujhari, Dhabarsa, and Hasanpur	Azampur, Bachhraon, Islampur, Durga, Kachhi (or Tigri), Dhaka, Ujhari, Dhabarsa	1,88,613	545	634	161,809	Hasanpur, Bachhraon, Rehra, and Tigri.	Amroha.
6 Thakurdwara	Islampur Baharu (part), Seohara (part), Mughalpur	Islampur Baharu (part), Seohara (part), Mughalpur	1,44,582	238	119	109,596	Thakurdwara and Bilari	Moradabad.
Total ..			14,54,004	2,181	475	1,155,173		

¹ Mr F. B. Alexander includes also Nihama or Nihama in the tahsil, but Sir H. M. Elliot makes it part of Islampur in the administrative district of Bilari. ² See p. 104, note. In Sir H. M. Elliot's list of 18th century parganahs, Bahara is the only one mentioned with Bilari revenue. Mr Alexander's note is on p. 104.

The first division of the district for fiscal purposes of which we have any record was the one made in the reign of Akbar, described in the *Ain-i-Akbari*, and it has continued in a modified form to the present day. The district itself was included in the *sibah*¹ of Delhi and in the *sarkar* or sub-division of Sambhal which comprised, in addition to the present district of Moradabad, the district of Bijnor, a considerable part of Badaun and a share of Rāmpur. The *sarkar* was sub-divided into the *dasturs* of Sambhal, Ohāndpur and Lakhnōr. The two former fairly correspond with the present division between the Moradabad and Bijnor districts. Forty seven *parganahs* were in Akbar's reign included in the *sarkar* of Sambhal; and those that now form part of this district are given in the third column of the above tabular statement. Although the names of two only of the 16th century *parganahs* have survived—Sambhal and Amroha—we are enabled by the aid of Sir Henry Elliot's glossary to give some account of them. Islāmpur Bahru is now contained in Thākurdwāra, and the town bearing the name is still in existence, but the usual name by which it is known is Salimpur Chānpala or Chānpah is the old name of Moradabad. It was changed for the present one after Rustam Khān's futile attempt to give the town his own name as Rustamnagar. From the *parganah* of Chānpala was later formed that of Sarkara. Deora is the old name of Seondāra, and two villages bear these names² in Bilāri tahsil and are about five miles apart. 'Deora' is derived from the Dor Bājputs, who were the zamindars of the *parganah*. Rajapur survives in a village of the name in *parganah* Amroha. Majhaura is still a large village about five miles to the east of Bahjoi. But besides the 16th century *parganahs* or mahāls there are several new names in the list of *parganahs* as they stood in 1844,³ when these small sub-divisions were amalgamated into the existing large *parganahs* or tahsils. The new names are Sarkara, Bahjoi, Bāshta, and Hasanpur (omitting Deora Seondāra, which is really no new name, but identical with the 16th century *parganah* of Deora). Sarkara, as already stated, was carved out of Chānpala. Bahjoi comprised parts of Majhola and Jadwār⁴. Bāshta is the modern name for Gandsaur, a 16th century *parganah*. Azāmpur and Bāshta adjoin each other, the former, however, being now merged in Hasanpur. Hasanpur was originally in Dhāka. Thākurdwāra was formed into a *parganah* in the reign of Muhammad Shāh⁵ by Masbendar Singh, grandson of Ummedi Singh.

¹ Of which there were 15 in the empire.

² See tabular statement above, column 2.

³ Deora appears as Dewara khās in the survey map.

⁴ Jadwār remained a *parganah* till 1185 fasl (A.D. 1745-46). It forms now parts of Islāmnagar and Asadpur (Bodann *parganahs*) and of Bilāri in the Moradabad district. Jadwār is still the name of a village in Bilāri.

⁵ Reigned A. D. 1719-43.

In the end of 1801, when the province of Rohilkhand was made over to the British by Nawáb Saádat Ali, it was divided into the two districts of Moradabad and Bareilly. The former seems to have included, besides its present area, the district of Bijnor, a large portion of Budaun and a part of Rámpur and Bareilly. But at the commencement of 1806 the Budaun parganahs lying in the extreme south-east were transferred to Bareilly. In the end of 1817 the district was reduced in size by the creation of a district, roughly corresponding with the present Bijnor, as a separate charge under the title of Northern Moradabad, and again by the formation of the Budaun collectorate at the end of 1822, which made a southern boundary-line very nearly agreeing with that still existing. Between 1835 and 1842 the parganah of Sarauli was transferred to Bareilly, this being the last change south of the Rámpur territory.¹ The final separation of Bijnor from Moradabad took place during the settlement begun in 1840, although (as above stated) it had been a separate charge since 1817, but up to this time it was not apparently called the Bijnor district. It was at this time that the administrative divisions were completely revised and the numerous small parganahs already mentioned²—whose villages were often intermixed—were amalgamated into seven tahsils or sub-collectorates, of which six still existing form the present district, while the seventh (Káshipur) was in 1870 transferred to the Taráí. Some further changes were made in the district boundaries on the re-establishment of British rule in April, 1858, after the Mutiny. Jaspur and some villages of Káshipur and Bázipur were transferred to the Taráí, and some villages from parganah Thákurdwára and Moradabad were made over to the Nawáb of Rámpur with the other territory assigned to him from Bareilly as a reward for his loyalty in 1857. Since the transfer of the Káshipur parganah to the Taráí in 1870 the district limits have remained fixed as they now stand.

The limits within which the five munsifs exercise original civil jurisdiction were shown in the table on page 3. Besides the munsifs there is a subordinate judge with both original and (when appeals are made over to him by the judge) appellate jurisdiction. The highest court is that of the civil and sessions judge, who, besides possessing exclusive original civil jurisdiction in certain classes of cases, is the intermediate appellate court between all the other courts in the district and the Allahabad High Court in cases in which second appeals lie, and is the final court

¹ See Gazetteer, Vol. V, page 502.
above.

² See the second column of tabular statement

of appeal (subject only to revision by the High Court) in most other cases.¹ An additional (civil) judge was appointed in 1880.

The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two co-tenanted officers, three deputy magistrate-collectors, the six tahsildars and (in 1881) nine honorary native magistrates, of whom four were appointed for the city of Moradabad, two for Chandansi, two for the parganah of Sambhal, and one for that of Bilari.

The other civil officials are the civil surgeon and his native assistant, the district engineer, the district superintendent of police, the assistant sub-deputy opium agent, the superintendent of post-offices, the head master of the high school, and the deputy-inspector of schools.

The military force stationed at Moradabad consists at present of a detachment of the South Yorkshire Regiment, including two companies (2 British officers and 164 rank and file), and the headquarters and wing of the 6th B L I, including 4 companies (6 British and 8 native officers and 845 rank and file), making a total of 6 companies (8 British and 8 native officers and 509 rank and file).

Nothing could well exceed the barrenness of the sandy tracts in the western half of the district, where nothing apparently grows spontaneously except the long rank grasses used for thatching. Even here, however, the monotony of the landscape is occasionally relieved by a small plantation reared with much care and trouble. Here and elsewhere the trees wear a stunted appearance, except round old towns like Sambhal and Amroha, where centuries of civilization have left their mark in fine old mango-groves. Where the richer alluvial soils near the rivers permit of varied and far reaching cultivation a pleasant prospect is met with, but even here it is a monotonous expanse with no hills to break the view. Nor is anything found deserving to be called a lake, the largest pond, that known as the *Puranpur jhil*, six miles east of Amroha, being shallow and not very extensive in the rains, while in the hot weather it dries up altogether.

Commencing from the Ganges on the west there are six natural divisions, determined by the courses of the rivers which intersect the district from north-west to south-east. Each of these requires a separate description, but it will be convenient first to state them in their order. They are (1) the Ganges *khaddar* or low lands (2) the *khaddar* or

¹ The exceptions are in those cases where no appeal lies at all or where the collector magistrate of the district exercises appellate powers in the criminal and revenue departments. There is a further exception in the case of decrees of small cause courts.

sandy tract; (3) the north-centre, (4) the south-centre, (5) the Rám-ganga valley; and (6) the northern tract.

The Ganges *khádar* includes the western portion of the Hasanpur parganah and extends to the second division, the *bhúr* tract, which forms the eastern part of Hasanpur and the western part of Sambhal. The third division, the north-centre, includes the eastern watershed of the Hasanpur *bhúr* tract, and terminates at the Rám-ganga *khádar*. The Amroha parganah falls in this division, Bilári and the eastern part of Sambhal in the fourth. This—the south-centre—is the most productive part of the district, the soil being mostly a naturally fertile loam, while the soil of the rest of the district is more or less sandy (*bhúr*), excepting the alluvial lands in the Ganges *khádar*. The fifth division, the Rám-ganga valley, is comprised chiefly in the Moradabad parganah. The river is very shifting in its course, in the hot weather it is little more than a fordable stream, but in the rains it attains a breadth of upwards of a mile opposite the city of Moradabad, and pours down an enormous volume of water which floods the neighbouring country. The last division takes in parganah Thákurdwára and the northern part of Moradabad, on the whole a poor and malarious country and containing large tracts of clay land.

Having briefly indicated the positions of these divisions, we may consider

The course of the Rám-ganga is a clue to the geography of the district

their features in greater detail. For the main clue to a comprehension of the geography of the district we must look to the course of the Rám-ganga river.

Just before it enters the district it flows south-westerly, approaching the Ganges more nearly than it does anywhere within the district or until the point of convergence of both rivers south of Budaun. This south-westerly tendency is also exhibited by the affluents which join it on its left bank in this district, but the Rám-ganga itself, very shortly after entering it, turns off to the south-east, the cause being, in the words of Mr. Alexander, that “it begins to feel the effect of the high land which forms the watershed between it and the Ganges, and after an ineffectual attempt to resist this and cut its way through the high land, it has to yield and bends round in a more and more easterly direction till it flows out into Rámpur territory.”

The streams of the north-centre of the district show a similar easterly

The drainage of the centre and north-centre

tendency; but in the centre and south-centre the influence of the Rám-ganga is hardly felt owing to the way that river “has been edging off to the east.” Thus a large tract is left in the centre and south-centre, the drainage of which cannot find its way east or west—in the latter direction the high water-shed of the Ganges offering

a sufficient obstacle—and so flows south in several small channels, of which the largest is the Sot. This river then rises and other small streams. from the pentup drainage of the centre and north-centre, and, although it is never quite dry, is stagnant or nearly stagnant for part of the year

On the west of the Sot the country rises perceptibly into the great *bhâr* tract which intervenes between the Ganges *khaddar* (low lands) and the rest of the district. It runs from north-west to south east parallel with the Ganges, and maintains a fairly uniform breadth throughout until the extreme south-eastern portion is reached, where it becomes narrower. Although the second of the natural divisions in the order given above, it will be convenient to deal with this *bhâr* tract first, before describing its neighbour, the Ganges *khaddar*. It corresponds to a great extent with similar tracts on the opposite bank of the river in the Bulandshahr and Meerut districts. Mr Smeaton thus describes it —

“ This *bhâr* tract is a vast and somewhat undulating plain, the soil of which is sandy. Ridges of loose soft sand alternate with extensive flats of more cohesive soil in which there is a very slight admixture of loam. Technically I imagine the soil would be styled alluvion with a thin mixture of alumina. Each sandy block is separated from the other by a narrow winding channel or *chhâla*, which is the natural waterway for the drainage of the little watershed. In very many of the villages in the tract the three features are found together—the high black sand, the level flat, and the *chhâla*. In some villages are found only the loose sand and below it the *chhâla*, and in a few unlucky villages only the sand and no *chhâla* at all. The sand on the ridges being loose is liable to be blown away by heavy gusts of wind; and often the result of a storm in May or June is to remove huge volumes of it and deposit them where some natural obstacle interferes with their further progress. In seasons of plentiful rain a perfect jungle of tall thatch grass (*sauj potel*) springs up on these shifting banks and affords grazing for cattle and materials for roof thatch. On such banks of sand freshly deposited, and during the formation of which small supplies of natural manure have been blown in by the wind, the cultivator can often rear a tolerable harvest, such as *watî*, with here and there cucumbers. But the harvest is at best a precarious one and is absolutely dependent, of course, on abundant and timely rain. The level flats are not intrinsically much more fertile than the loose uneven sand. It is the greater cohesiveness of the particles, and the consequent uniformity of level, which enables them to acquire more value; for while on the loose irregular ridges manure would be liable at any moment to be dispersed in clouds of sand by the wind, on the flats the firmness of the soil permits of the application of manure without the risk of sudden and violent removal. Hence flat blocks of *bhâr* have a value in the cultivator's eye considerably higher than that of the shifting slopes.

“ The water level is very variable. On the shifting banks it is, of course lowest and hardest to find. On the flats it is found at from 10 to 15 feet from the surface. In the *chhâlas*, where the soil is firm and retains moisture the water level is near

“ In all seasons the country looks bleak and cheerless, and when the rains have been insufficient or untimely the whole aspect is gloomy to the extreme. Groves are scattered at long intervals and there are many villages with none at all. The shelter which elsewhere the mango

tope affords to the hamlet is here often supplied by the bamboo thicket, an excellent substitute in many ways, and, seen from a short distance, very graceful with its soft and feathery foliage, but wanting in the deep, cool, restful green of the mango grove. The bamboo, however, has this recommendation to the country people, it is even more impervious to wind and dust than the mango, and the timber is always useful.

"Ponds are rare, and there can scarcely be said to be any *jhils* (lakes) at all. The porous character of the soil prevents much natural storage of moisture. The 'chhiñas,' of which mention has already been made, are, of course, dry in the cold and hot seasons, they are only flood channels. They all run in nearly parallel directions, though very irregularly. They generally end by dissipating themselves over a broad flat, or filling up a series of little depressions, or uniting in a single current they sometimes burst down over the bluffs into the *jhil* (pond or lake) which fringes the *khádar* (low-lands).

"Within this great *bhúr* tract are two little oases, one on the north-east and the other on the south-east corner. They are continuations of the Amroha north-west tract and the Sambhal *udla* tract respectively. The former is part of the low-lying country trending away down to the Amroha river system, and is composed of alternating runs of loam and clay, with here and there patches of sandy up land. The latter is an off-shoot from the strip of spongy undrained country in Sambhal, lying enclosed between the *bhúr* on the one side and the Sot river on the other. In calling the latter an oasis the term is, of course, used relatively. It is an oasis compared with the sterile *bhúr* which overlaps it."

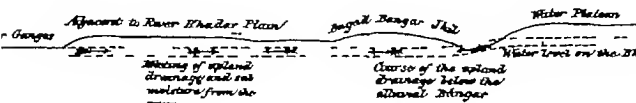
We come now to the neighbour of the *bhúr* tract, the *khádar* or low-land, that separates it from the lands immediately adjacent to the Ganges bed. The western edge of the *bhúr* rises slightly, becomes very uneven and dips abruptly into a long winding marsh called the Bagad *jhil*, which lies in a narrow line along the whole length of the boundary between the *bhúr* and the *khádar* tracts. Mr. Smeaton thinks the sandy bluffs of the western edge of the *bhúr* and the scoured appearance of the lower strata are some evidence in favor of the supposition that at one time the Ganges flowed immediately below the *bhúr* tract. At any rate it is here that the alluvial tract begins.

Mr. Smeaton thus describes it :—¹

"From the deep and narrow bed of the *jhil*, the country gradually slopes away westwards and upwards, rising gently to a crest about half way between the *bhúr* cliffs and the river sand. Thence it descends again and blends with the great *khádar* plains beyond. This part of the alluvial country (which I have styled the bagad *báugar* from its proximity to, and dependence on, the *jhil* below) is scarcely, properly speaking, *khádar* at all. It is well raised above the deep *jhil* on the east and the open flooded plains stretching away on the west. It is a sort of alluvial watershed, and is easily distinguished by its dense covering of dhák jungle. The *khádar* plain rises almost imperceptibly from the gentle depression where the alluvial *báugar* blends with it, and after reaching an elevation so slight as to be scarcely perceptible to the untrained eye, sinks down again as gradually, meeting as it sinks the first signs of direct river influence in soft alluvial soil. Rising again, the land becomes more sandy, patches of *jháo* or tamarisk begin to appear, and after a short interval the river edge is reached. Such is a very general description of what

¹ Mr. D. M. Smeaton's rent-rate report for Hasanpur parganah

may be called a section of the country running east and west across the parganah. Of course, no one section actually taken would be the same as another. Here the *jhil* is wide and shallow, there deep and narrow; here the *dhák* forest is thick and dark, there it dwindles away down to a few isolated shrubs; here the river brink is within a stone's throw of the easternmost dip of the great *khádar* plain, there a wide reach of grass jungle, sometimes preceded sometimes followed, by *jháo* thickets, varied by little sandy creeks and banks has to be traversed before the river is found. But the illustration given will sufficiently indicate what I desire to make clear the interdependence of the various tracts of country and the undulating character of the alluvial half of the parganah. The following may be taken as a sketch of the section above described:—



"The great *bhúr* watershed on the west must have waterway for its drainage; hence the depression of the *jhil*. The *jhil*, however, would not have attained its present dimensions had there been none but the upland drainage to carry off. It acts also as an escape-valve for the river flood water which, in seasons of excessive rains, finds its way through the *khádar* and across the *dhák bāgar* by tiny narrow runnels, or occasionally where the face of the country admits, in broad shallow sheets.

In the hand sketch above given I have endeavoured to show what I imagine must be the course of the sub-soil moisture throughout the entire section. The water level in the *bhúr* tract is low; its focus is probably about the point where the *bhúr* commences its sudden descent into the *jhil*. Its moisture in the rainy season, descending rapidly to the channel of the *jhil* and there meeting the river surplus, forces its way through a natural syphon below the alluvial *bāgar* deposits its detritus as an increment to the *bāgar* and meets the volume of river moisture just where the *khádar* plain clearly begins.

That the *Ganges khádar* forms a distinct tract from the rest of the district is clearly brought out in the above description, and there can be little doubt that the narrow winding *jhil* is the representative of what was once the full stream of the *Ganges*, while the *khádar* lands are accretions from the river bed or even represent land which once lay along the opposite bank, but have been won over to this side by the gradual shifting of the river's bed westward.

The north-centro is the next of the natural divisions, and includes the eastern watershed of the northern *bhúr*, terminating at the *Rāmganga khádar*. Uniformly high and sandy in the west, though level and firmer than the main *bhúr* tract, its character is completely altered by the turn in the drainage lines which begins to the east and north-east of the town of *Amroha*. The surface becomes very uneven, sinking into marked dips at each of the small streams which at short intervals intersect it. The

intervening ridges are much scored by the water running off them, and are often clothed with a stunted thorny bush jungle locally known as *karr*.

Passing south, these signs of fluvial action become fainter and the country opens out into broader plains of good soil, usually bounded by ridges, or half rings of *bhúr*, which crop up at intervals, becoming less and less marked as the fourth or south-centre tract is traversed. In *Bilári* and the extreme east of *Sambhal* there is very little *bhúr*. The soil is almost all a good *dúmat* naturally fertile, and very level between the valleys of the *Gárgan* and the *Sot*, which form the boundaries of this tract on the north-east and south-west. This is the most productive portion of the district, and the only one in which spring wells are in common use. Elsewhere, indeed, such wells are very exceptional, only masonry ones, sunk at a very great expense, having hitherto been able to tap the spring; but in this tract earthen wells supply sufficient water to enable cultivators to work buckets on them.

Mr Smeaton notices that the soil over a large portion of *Bilári* parganah is so moist that, unless the rains have been very scanty, irrigation is hardly required except for sugarcane. The reason of this is probably the widening out of the drainage system to the east above this tract, which leaves it a broad plain, intersected by no river of any size, and with a very gentle slope, so that the water is not rapidly run off, as it is further north.

The fifth natural division is the valley of the *Rámghanga*. On entering the district the action of the river bearing towards the south-west has scooped out a broad tract of low-lying *khádar* land separated from the north-centre tract by a line of bold ridges intersected by ravines, and of a very rugged appearance; further south as its strength is spent the river flows through a narrowing valley, till it joins the *Dhela* and again spreads out above and below *Moradabad* city. Further south the hitherto clearly defined line between the *khádar* and the uplands is lost, owing to the approach of the *Gárgan*, and the land on the right bank becomes similar to that almost all along the left—low-lying, undulating and sandy. Compared to the *khádar* of the *Ganges* that of the *Rámghanga* is bare: no *jháo* and comparatively little of the heavy thatching grass growing on it. In the north, however, where the tract is wide, the portions which are protected from the rush of the floods and get the advantage of the deposit from the backwaters are more fertile than any of the land immediately along the *Ganges*. The *Rámghanga* is very shifting in its course, and the rapidity and violence with which it swells in the rains renders it dangerous to crops and habitations near its banks as well.

as a most formidable obstacle to traffic. In the hot weather it becomes a brook, fordable in most places and easily crossed by a small bridge of boats opposite Moradabad but almost immediately after the rains begin, it rises with great rapidity, pouring down an enormous volume of water which, opposite Moradabad, is frequently more than a mile in width and flows at the rate of five miles an hour.

Beyond the khádar to the north and north-east lies the sixth division of the district, taking in parganah Thákurdwára and part of Moradabad. It is intersected by numerous streams, of which the Dhala is the most important; and in the western portion there are large tracts of clay called *jháda*. Setting aside the extreme south-east, which assimilates to the country between the third and fourth division, this is a rice-growing tract, liable to injury from excessive flooding, and not requiring irrigation except for cane. The best portion is the south and south-west, the north being denuded and somewhat resembling portions of the third tract, especially in the prevalence of low *kár* jungle, which seems always to mark a poor denuded soil. There is very little jungle now left, though the tract borders on the Taráí and the climate still retains a bad name for malarious fever. In the rainy season, however, a large area is covered by thick grass and reeds, which give the country a wild appearance.

Speaking generally and excluding special tracts like the khádar, the surface soil of the district is light and sandy, clay being comparatively rare, and almost everywhere pure sand is found a few feet from the surface. The upper stratum of this sand is generally coarse and holds the percolation water, and the lower stratum is fine and white with little water in it. Below this white sand is a layer of clay and *kankar* found at very varying depths and of varying thickness, and below this is the spring. In parts of Hasanpur this seems to be as deep as 80 and even 90 feet, whilst in other parts of the same parganah and of Amroha it is found within 40 feet. At present, however, the number of wells which have been sunk to the real spring level in the district is so small that no accurate information about the lie of the lower strata is obtainable.

Almost universally the shallow percolation wells, dug to a depth of about 12 or 14 feet, and deriving their water supply from the upper portion of coarse sand stratum, are employed. Owing to the sandy nature of the soil, these wells almost always collapse in the rains and in years of drought the percolation supply sometimes fails, and then

it is of no use to construct them. Even in a good year the amount of water they yield is, as a rule, insufficient, and the number of them required almost prohibits the irrigation of any large area.¹

The average level is about 670 feet above the sea, the highest point being 766 62 feet in the north of Thákundwara,² and the lowest 580 79 feet in the south of Bilári.³ The surface of the country slopes considerably from north to south, and distinctly, though less markedly, from west to east, but there is a slight rise again to the north-east after the valley of the Rám-ganga is passed.

The following statement shows all the principal stations of the Great Trigonometrical Survey, arranged in order of tahsils. The latitudes and longitudes are those given by the Great Trigonometrical Survey, the heights (except for Lut) were deduced by spirit-levelling by the Moradabad cadastral survey:—

Tahsil	Name of station	Height in feet above mean sea-level	Latitude.	Longitude.
Moradabad ...	Bhatauli ...	689 37	28°-54'-00" 92	78°-46'-00" 83
Bilári ...	Barauli ...	666 96	28°-32'-02" 66	78°-47'-56" 22
Sambhal ...	Atora ...	695 93	28°-42'-42" 24	78°-39'-43" 42
Ditto ...	Báusgopál ...	677 05	28°-33'-28" 36	78°-34'-26" 98
Ditto ...	Meltra ...	651 59	28°-22'-06" 26	78°-41'-23" 97
Amroha ...	Akbarpur ...	710 73	29° 04'-57" 20	78°-40'-51" 11
Ditto ...	Sirsa ...	739 45	28°-54' -39" 96	78°-34'-33" 44
Hasanpur ...	Lut ...	716	28°-53'-42" 57	78°-26'-58" 00
Ditto ...	Kundarkhí ...	691 87	28°-43'-37" 48	78°-27'-02" 66
Ditto ...	Chaudanpur ...	644 57	28°-33'-59" 24	78°-20'-59" 31

Besides these the whole district has been levelled over by the cadastral survey and there are a multitude of bench-marks on the main road from Bareilly to Meerut through Moradabad, on the Sambhal and Amroha branches of the Eastern Ganges canal, on the Rám-ganga canal, on the Oudh and Rohilkhand Railway, and on other roads in the district. The bench-mark on the south side of the western doorway of Moradabad church (on the third or upper step) has an elevation of 654 54 feet above the sea. The highest bench-mark along the Bareilly-Meerut road is 703 01 feet between the 24th and 25th mile-stones, counting westward from the town of Moradabad.

The classification of soils for the purposes of assessment at the time of settlement was carried out by native agency under the Settlement Officer's supervision. How this was done is seen from

¹ Mr E B Alexander's settlement report. ² On south side of root of *pípál* tree, south of the village Raghúwála, near it there is a Hindu temple and platform (*chabútra*) ³ On trijunction of the villages Hulásnagar, Khabaria and Dhakia (Rámpur).

Mr Alexander's statement — "As far as possible, names commonly recognised amongst the people were adopted, but merely local names, which might convey a wrong idea to a person new to the particular locality, were not recorded. For instance *dūmat*, *matydr* and *bhār* are universally known, and were therefore at once adopted. *Kallar*, signifying land injured by *rah*, being understood all over the district (though not perhaps in other parts of the province), was also approved. On the other hand, words like *jādda* for inferior clay, *kāmp* for alluvial soil, *karrā matti* and *gūl matti* for different kinds of *matydr*, and other similar terms were rejected as liable to be misunderstood and to be misstated by the *gurdwars*." Of the first three names (*dūmat*, *matydr* and *bhār*) ample descriptions have been given in former volumes and, as the Settlement Officer neglected as unimportant the other names used locally, we need not waste time in attempting to explain their minute differences. Some modifications were introduced in the simple classification at first adopted, as will appear from the following statement taken from Mr Alexander's settlement report —

Soil.							Area.
							Acres.
Dūmat 1st	...	...	...	...	...	...	827,706
Dūmat 2nd	...	...	...	...	...	...	276,563
Matydr 1st	...	...	...	...	...	...	70,253
Matydr 2nd	...	...	...	...	...	...	89,313
Bhār 1st	...	...	...	...	...	...	181,163
Bhār 2nd	...	...	...	...	...	...	45,278
Total						...	910,228

The total shown above agrees with the total cultivated area at the time of settlement. In the chapter on fiscal history we shall recur to this classification, and it will be convenient to defer till then a statement of the proportions of each class of soil found in each tahsil.

Of the whole district 177·7 square miles, nearly 8 per cent., are by the last official statement (1881) shown as unculturable.¹

This includes village sites, tanks, river beds and roads, besides waste lands properly so called. But it is in the Ganges *Maddar* only that *rah*,² the profligate

¹ In the settlement report the barren area is given as 151,482 acres or 234·9 square miles, making a difference of 89·2 square miles. But the total area of all lands given in the settlement report (2,353 square miles) is 21·2 miles in excess of the area in the official statement. On the other hand, while the official statement gives 1,523·1 as the total cultivated area, the settlement report returns it at 1,483·5, or 40·1 square miles, less. The explanation of these differences is found in the transfer of villages to Meerut and Bulandshahr under the deep-stream rule, effected by G. O. No. 974, dated 4th April, 1879 (Note by Mr J. H. Fuller G. S.). ² This is locally known as *kallar* and is most prevalent (according to Mr Alexander) in the southern portions of the *Maddar* tract, where it does very serious injury to what would otherwise be some of the best land in the district.

producer of waste lands, is found. There it chiefly fastens upon soils which have good firm clay in their composition. In the process of drying after heavy rain the *reh* (saline efflorescence) exudes at the surface, and after the moisture has evaporated remains as a deposit, effectually destroying the productive capacity of the tract where it appears for any better purposes than that of pasturage.

In the north of Thákurdwára, especially in what is known as the Bajarpatti, or the tract between the Kurka and Lapkana streams, In Thákurdwára there are extensive waste lands covered with the scrubby thorn *laur*, and the total actual barren area in this tahsil is 27 8 ¹ square miles. In Moradabad tahsil the actual barren area is 37·4 square miles, but during settlement operations 15,597 acres (or more than 24 square miles) of good strong cultivable soil in In Moradabad. the Rámanga *khádar* was found used as pasturage only at a rental of about Re. 1-10-0 per acre. Much of this came under the plough after the settlement officer's inspection was supposed to have been over.

In the east of Amroha are extensive tracts of bush jungle clothing the crests and slopes of the central water-sheds. These sometimes stretch for miles together and rise to the dignity of jungles. Spotted-deer, In Amroha. hog-deer, wild-boar and nilgai are not uncommon, and leopards have been killed in them in the rainy season. Even tigers are said to have been seen. These long reaches of jungle, locally known as *laur*, are a conspicuous feature of the landscape and have their counterpart in the north-western parts of Thákurdwára. Very different are the wastes in the west of Amroha: these are open plains thinly coated with grass and practically bare of trees, scarcely even a bush relieving their sameness. But of actual barren waste this tahsil has only 16 8 square miles.

In Bilári. Mr Smeaton says of Bilári that it has no sterile tracts at all and little waste, no available land being left uncultivated.²

There is very little jungle in the Sambhal tahsil; indeed, the only patches worth mentioning are those bordering on the great In Sambhal, swamp in the south-west. All over the *bhúr* tract there are in dry seasons large unploughed wastes utilized as grazing grounds. The total barren area is 28 1 square miles.

¹ By the last official statement (1881). ² Mr Smeaton's statement notwithstanding, the official statement gives 23 4 square miles in Bilári as "uncultivable." The explanation is probably that given by Mr Tracy, Collector of Moradabad, who takes Mr Smeaton's "sterile tracts" to mean large *usar* plains, of which there are certainly none. Mr Smeaton himself elsewhere states the barren area at about 23 square miles.

But in Hasanpur we find the largest barren area, returned in 1881 at 442 square miles. This is scattered about among all the divisions, in the bhūr, the jhīl tract, the higher alluvial and the lower lands, as well as in the diluvial tract that immediately skirts the river bed. In the low lands blotches of *shar* are found everywhere, and the hard struggle which the cultivator has with nature in this tract leads to a large proportion of waste land. This waste is covered with a dense growth of thatched grass (*band pāla*) which yields abundant grazing while it also gives cover to wild pig and deer. Besides this grass fine *bābūl* timber grows in this waste, especially near the centre of the tahsil. 'There are (writes Mr Smeaton) "whole forests of these useful hardy little trees. They seem to be able to thrive where even grass fails. I have seen thick clumps of *bābūl* growing on bare white blocks of waste. Of the uses to which this timber is put some account will be given in Part II

Some important questions regarding the rights of cultivating communities both to grazing and to timber were raised during the recent settlement. The peasantry, although living in a state of practical serfdom and harnessed beyond measure by the system of paying rent in kind, have yet advantages over their neighbours elsewhere in the unlimited grazing, most of which they obtain free. Besides this, they have the spontaneous produce of the waste and jungle, such as the thatch and timber. Of 100,000 acres of grazing Mr Smeaton calculated that 80,000, or about three-fourths, were free and, putting the number of agricultural families at 21,000, this gives nearly four acres of free grazing for each family. The estimated number of cattle (145,000) gives seven head to each household, and half of these are milch kine and buffalo-cows. In no other tahsil is there anything to compare with these grazing reserves, and the people may rightly be said to have a resource in them which in some measure compensates for the high produce-rents exacted from them. More on the relation of landlord and tenant in this tahsil will be said further on in the part of this notice proper to that subject.

In the part of the low lands which is liable to flooding from the Ganges a thick tall reedy grass covers the vast sandy plains, through which runs a network of escape-channels to the river. Besides this, grass thickets of *jādo*, a sturdy river weed, spring up from the alluvial deposit (*kāmp*) left by the over flow. It thus happens that immediately after the rains and in the beginning of the cold weather the aspect of the north-west of the tahsil is that of a vast grass jungle resembling what is so often seen in the Tarāi. One may ride

through it for miles at this season without getting a glimpse of the surrounding country.¹ Of cultivation there is naturally very little here: the lands are, like those of the other tracts, used as grazing-grounds, but the thatch and grass are very often sold or leased out by the proprietors.

In seasons of drought, when the grass on the *bángar* (highland) is burnt up, these great river plains are invaluable. Cattle swarm down from the country above and are enabled to tide over the bad season. Too great importance cannot be attached to these fine grazing reserves, especially when it is remembered how fast all available waste land in the district is being brought under cultivation.

Of tree jungle there is little remaining. A few extensive patches of dhák (*Butea frondosa*) are found in the Masanpur parganah ;
 Woodland but elsewhere, even in Thákurdwára, good lands have all come under the plough, and the bad can support nothing more than the scrubby thorn known as kair (? *capparis Aphylla*), which (writes Mr. Alexander) " seems to be very nearly utterly useless."

Mention has already been made of the chief rivers of the district in describing the six natural divisions which depend upon
 Rivers the Rám-ganga the flow of the surface drainage. The first of these in importance, although not in size, is the Rám-ganga which, entering the district from Bijnor in the north-west corner of Thákurdwára, at a point four miles south of the village of Surjannagar, flows in a south-easterly course of about 53 miles in this district, passing thence into the Rámpur territory. It keeps wholly within the tahsils of Thákurdwára and Moradabad, and passes Moghalpur in the 24th and Moradabad in the 34th mile. On its right or western bank it has no affluents in this district, but on the left or eastern bank several streams fall into it from the high land to the north.

The most northern of these, the Phika, rises in the Phaldákot parganah of
 and its affluents, the Kumaun, and flows for about two miles only through
 Phika, the extreme north-west of Thákurdwára, joining the Rám-ganga in the Bijnor district

On the large scale survey map three small streams—the Dara, Khalia, and
 Dara, Khalia, Kowakhar, Kowakhar—are shown to unite and form a single
 and Rapi. stream, the Rapi, which after flowing for about four miles is joined by the Jabdi. The Khalia and Jabdi rise in the Taráí, the others in this district. After receiving the Jabdi the Rapi flows for about eight miles before falling into the Rám-ganga.

¹ Mr D M Smeaton's Rent-rate Report

The Kurka and its tributary the Laphana flow south-west through Thákurdwára, and the former joins the Rámghanga two miles west of Dillári.

The Kurka and Laphana.

The Dhela rises in the Phaldákot parganah of Kumaun and flows south west through Káshipur and Thákurdwára, to join the Rámghanga two miles north of the town of Moradabad. It receives the Kachia and Damdama, the latter near its own junction with the Rámghanga.

The Dhela.

Lower down in its course the small stream called the Rajhera, which has its course wholly in the Moradabad tahsil, falls into the Rámghanga.

The Rajhera.

The Kosi or Kausilya enters this district from the Káshipur parganah near Darhuál. It almost immediately passes into Rámpur territory, but lower down it again traverses the south-eastern part of Moradabad tahsil and joins the Rámghanga near the village of Lálpur Pítari. The Kosi is largely used for irrigation and is crossed during the rains by ferries at Darhuál on the Naiui Tál road and at Ganeohghát on the Bareilly road. In the dry season there are bridges of boats at these places.

The Kosi or Kausilya.

The Nachna and Bah (or Bahala) are two small affluents of the Kosi and are always fordable. The Nachna falls into the Bah about ten miles north of the latter's junction with the Kosi, which occurs near the village of Khabaria, near the district boundary with Rámpur territory.

The Nachna and Bah.

Country boats of 100 to 400 mannds burden, laden with grain or other commodities, pass down to the Gauges, but with this exception there is no navigation worth mentioning.

Navigation and riparian customs of the Rámghanga.

The customs regarding boundary disputes occasioned by alluvion and diluvion vary as in Sháhjahanpur, sometimes that of *dáir dáura* or deep-stream bonodary and sometimes the opposite one of following the original boundary being observed.

In depicting the annoyance and worry caused by the constant changes in the course of this river Mr Smeaton¹ ventures on the suggestion that it would be worth while for Government to buy up the entire diluvial belt on both banks of a river like this. In the hands of a single proprietor the tract would, he thinks, yield treble the revenue that it does when parcelled out among numerous petty owners who are continually wrangling over the belts of land

¹ Amroha Rent rate Report, para. 19

which the river annually casts up. "The arrangement," writes Mr. Smeaton, "which is dignified by the title of quinquennial settlement, is, I fear, little better than a farce. No one who takes a part in making these five-yearly revisions knows or cares much about what he is doing. The State in nine cases out of ten loses revenue; in the tenth the proprietor is burdened with an assessment probably in excess of the assets, in all the people are irritated"

A description of the banks of this river has already been given in the paragraph dealing with the fifth natural division, the
 Nature of banks of the Rám-ganga. valley of the Rám-ganga

The ferries and other river-crossings of this and the other rivers of the district sufficiently appear in the tabular form given
 Ferries and other river-crossings. a few pages later on. Besides the ferries there mentioned boats are generally obtainable at the following villages: Surjannagar, Lálápur, Pípalsána, Jájánaghi, Kamálpur, Farídpur-Bhendi, Chatkálí, Mu-ghalpur, Sheopur, Mundiya, and Bháyanagla.

The Ganges for nearly forty miles forms the natural western boundary, running the whole length of the Hasanpur tahsíl, which it
 The Ganges divides from the Mawána, Hápur, and Ghaziabad tahsils of the Meerut district on the north-west and from Anúpshahr of Bulandshahr in the south-west. It flows along this boundary nearly due north and south, but it resumes its south-easterly course after entering the Budaun district. Tigrí opposite to Garhmuktesar and Sirsa Sarai opposite to Abár are the only places on its eastern bank in this district that deserve mention. There are bridges of boats at Sherpur, Tigrí, and Púth during the dry season and ferries in the rains.

In the lower part of its course the river about ten years ago took a turn eastward and cut into this district between the villages of Nanai, Lehsra, and Ibrahímpur. At first it made way there rapidly and poured a large body of water across Ibrahímpur, Bihárápur and Pathra, which completely cut up those villages and turned what had been cultivated lands into bare wastes of sand. Being met, however, by the high ground to the east, the river was turned back south and westward and prevented from sweeping right across the centre of the low-lying tract into the *jhíl* below the *bhár*, as it would otherwise have done. Its force, however, was sufficient to cut two deep channels through the higher ground, one into the Mohara (or Moháwa), and the other between Mírpur-Dhabka and Paraura into the low-lying country south of the latter village; but the check given to the force of the flood brought it very nearly to a standstill and allowed the deposit it contained to settle down. Every year this deposit has

increased, and the process has been accelerated by the thick growth of tamarisk bushes which have sprang up all over the inundated tract. But the main stream in its new southern course has swept over its banks, and in times of flood an enormous body of water is poured over the intervening lowlands between it and the Mohala. The inundation is so extensive, in all but exceptionally dry years, that communication between Sirsa and Bhauli (the next village but one to Sirsa on the north-east) is only possible by boat. Before it reaches the Mohala the flood divides into several currents owing to inequalities in the ground, but the main current joins the river to the west of Darhiál. Here it is met by the large body of water which the stream is bringing down from the north, and the result is a repetition on a small scale of the floods already described. The Mohala also contributes to the inundations. Filled to overflowing by the flood water from the Ganges, it bursts over its very sharp steep bank and pours down across Darhiál. Working naturally eastwards this flood-water turns partly north and partly south, while a third channel works its way eastward into the Naktia (or Tikta) stream. There are numerous ponds and lagoons in this part which are fed by these flood waters. The damage done by these inundations is considerable, but some compensation is found in the rich spring harvests obtained and in the facilities afforded for sugarcane cultivation wherever the water is held stationary for a time. On the other hand autumn crops are impossible, and wherever the water sweeps along with much force its effect is to scour and deteriorate the land, not to improve it. Very unhealthy too is the season during which the drying up takes place, and Mr Smeaton has no doubt on the whole that it would be best to check these inundations.

In the north two small streams, the Baha and Krishna, enter this district

Its affluents, the Baha and Krishna. from Bijnor and unite about three miles from the bound-ary to the south of Azampur in a lagoon known as the

Dháb. The united stream follows a course parallel with the Ganges, into which it falls below Tigrí. The name of this stream appears as Matwáh on the survey map.

The Naktia or Tikta is a small stream rising in some small ponds about

The Naktia or Tikta and Mohala or Bagad. two miles south of Hassanpur, and does not join the Ganges in this district. It is known as the Kahlala

in the first part of its course before it spreads out into the Samda lagoon. The Mohala or Moháwa is the flood channel of the Bagad or Bagat *jhill* or lagoon, and runs through very nearly the centre of the low lying country parallel with the Ganges. The body of flood water from the latter

The Roh. rivor of which mention has been made above, is locally known as the Roh.

The Gárgan rises in Bijnor and flows in a south-easterly course through the Amroha, Moradabad, and Bilári tahsils of this district, passing out into Rámpur territory about four miles below the point of exit of the Ramganga, which it joins further down in its course. It flows south of the town of Moradabad at a distance of four miles. Ten miles¹ from the point where it enters the district it and its affluents, the Karúla and Bán, receives the Karúla, a small Bijnor stream, on its left or northern bank, and five miles lower down the Bán from the same district joins it on the right bank. Both the Gárgan and its tributaries are generally fordable even in the rains. It is bridged by the Moradabad-Meerut road (at the 4th mile), the Moradabad-Sambhal (at the 5th mile), the Moradabad-Bijnor (at the 20th mile), and by the Oudh and Rohilkhand Railway about six miles south of Moradabad. The Karúla is also bridged by the Moradabad-Bijnor road (at the 15th mile).

The Sot, also fantastically named the Yár i-Wafadár,² has been already mentioned in the description of the six natural soil-divisions of the district. Rising in a pond in the west of Amroha tahsíl, it enters Sambhal on the extreme north-west and flows in a south-easterly direction, passing into Bilári a little below the railway bridge. It runs in a muddy spongy bed and derives its name, Sot,³ from its faculty of self-supply. Its volume is considerable in all seasons. The drought which dries up other streams, partially or wholly, seems to have little effect on it, and its current is nearly as strong in May as in August. The valley of the Sot is a marked feature in the country. It is generally broad and uniform, only at long intervals here and there narrowing into a ravine. The soil of this valley is a sinking muddy clay, often for miles, even in the cold season, a vast quagmire. Fords are very rare and commerce, therefore, between the tracts on its opposite banks is difficult. The most pronounced characteristic, however, of the Sot valley is a malignant fever which hovers about the villages on its banks, and many villages even at a distance on higher ground feel the influence of the malarious atmosphere. Belts of dense undergrowth surround the hamlets in the valley, and there is a constant stock of decayed and decaying vegetation on the alluvial flats which aggravates the natural insalubrity. The people are often too weak to reap their harvest and fields of grain lie and rot in the mud.⁴

¹ Measured in a direct line ² i.e., "The faithful friend," a name said to have been given to this river by Muhammad Shah on the occasion of his expedition against the Rohillas, because he found sufficient water for his troops. ³ Sot (Sanskrit *srotam*) means any spring, also the backwater of a river. ⁴ Sot is a common name for a sluggish river. Fallon, but see also Suppl. Gloss, II, 144, note. ⁴ Mr D. M. Smeaton's Sambhal Rent-rate Report

In the Bilāri tahsil the Sot has a well defined bed, but in the rains it spreads in a thin sheet over its wide valley, which rarely dries up sufficiently to permit of extensive ploughing and sowing for spring harvests. During the last ten years whole blocks of formerly productive soil have become quite unfit for cultivation. In the valley the water level is very near the surface, and after even moderate rains the sheet of superficial moisture is prevented from percolating downwards. It is kept at or near the surface, now bubbling up in what the people call *udla*¹ and now just sufficiently concealed by the upper coating of soil and thin grass to tempt the cultivator to drive his plough through it. Once however the soil is turned up, the destructive moisture cozes up from below and baffles all cultivation. The drinking water resembles a mixture of oil and water and is very deleterious.

On the Moradabad-Sambhal road the Sot is bridged twice in the 19th mile one bridge being old with wooden top and the other a new masonry arched bridge with three spans.

The Ari is another small stream which, taking rise in Sambhal, enters Bilāri

The Ari.

and flows down its centre, passing into Budauu on the south. Its bed is almost dry in the winter months.

It has, however, a valley like the Sot, and large parts of it are so spongy as to defy cultivation. Drinking water in the Ari villages resembles in appearance that of the Sot and is equally productive of fever. A masonry bridge (five spans of 25 feet each) crosses the Ari on the Moradabad Chandausi road.

Several schemes have from time to time been proposed for the introduction of a canal, but all except one were found impossible, owing to the rise in the level from the Rāmghanga westwards already mentioned.² The one scheme which was found practicable, or, at all events, not clearly proved to be the contrary, was that which came to be known as the Eastern Gauges Canal project. It seems to have originated, as early as 1855, in a desire on the part of the Government of the day to provide some system of irrigation for western Rohilkhand. After a few surveys and reports had been made the outbreak of the mutiny of 1857 suspended all operations and it was not till 1867 that the project was resuscitated. Then an engineer was deputed to the spot, plans were drawn up and reports furnished but long before the mutiny was at all ripe the scarcity of 1868-69, by pressing

¹ A name given by the Settlement Officer to the tract consisting mainly of land subject to this peculiarity.

² Some of these projects are shown in the G. T. Survey level charts. A Rāmghanga and an Eastern Rāmghanga canal are exhibited, the former running almost parallel with the river on its right or western bank and the latter connecting the Rāmghanga with its tributary the Dhela on the eastern bank. It is needless to say that these lines merely indicate surveys made before 1875.

severely on Bijnor, compelled the Government to provide work for the people, and the excavation of some eighteen miles of the Sambhal branch of the proposed canal, beginning at Rajahpur, on the Moradabad and Garhmuktesar road, was sanctioned. So far as the project had then been matured, it was contemplated to tap the Ganges at Shámpur, in the Bijnor district, to bring the canal south, to within a mile or two of the Moradabad boundary, where the main channel was to split into two parts—one known as the Amroha branch, going past Amroha, Sirsi, Chandausi, Bisauli, Gothia, Amgáon, to Usahat, where it was to terminate in the Sot; the other, known as the Sambhal branch, going past Shaharpur, Bahjoi, Islámnagar, Alampur and Nakora, where it was to join a small stream which almost immediately after falls into the Ganges. The object of the canal was the irrigation of (a) the southern tahsils of Bijnor, (b) the dry high-lying ridge of *bhúr* that extends from Chándpur, past Hasanpur and Islámnagar, almost to the south of Budaun, and (c) the Sot and Gángan Doáb.

Correspondence of the most voluminous nature, chiefly with reference to the carrying capacity and navigation of the canal, continued until 1873, when the last revised estimate was submitted by the Government, North-Western Provinces, to the Government of India, and with it a note by Colonel Brownlow calling attention to the diminished supply in the Ganges and the high spring-level of the tract to be irrigated.

The Government of India called for further reports with reference to (a) the probability of the returns from the canal developing with reasonable rapidity; (b) the amount of indirect revenue that might be calculated on through the absence of any necessity for remissions in bad years, and (c) the actual necessity of the Sambhal branch. In response to this requisition, the recorded opinions of Colonel Brownlow and the revenue officers of Bijnor, Moradabad, Bareilly and Budaun, were called for by the local Government. All were unanimously opposed to the construction of the canal.

The objections were chiefly (1) that the canal was not required, the only parts of the districts that could be benefited being the sandy tracts, which formed only 23 per cent. of the area commanded, (2) that, owing to the high spring level, the river, valleys and low-lying lands would become swamps when that level was further raised by the pressure of a canal, (3) that, owing to the smaller volume of water in the Ganges found to exist as compared with previous supposition, the canals would probably fail to supply irrigation when it was most needed; and (4) that the people would not take the canal water if remunerative rates

were charged, as they have an alternative supply in wells which are universally made over most of the area in question

Net expenditure of the undertaking The project was finally abandoned in 1877 after a net expenditure of Rs. 2,70,520¹ had been incurred.

In Thákurdwára, Moradabad and Amroha tahsils there are no lagoons (jális) In Bilári there are three or four, wide and shallow, but all or nearly all completely dry up in January and fine spring crops are grown on their edges. In Samhhal on the

Lagoons and swamps. Budaun border to the south west there is a long winding swamp running along the boundary for miles, produced by a sudden dip from the *bhúr* tract. Seen from the Budaun side of the swamp the *bhúr* tract rises up in a long series of huffs like a line of sandy sea-coast. This swamp is never altogether dry and is only passable during the hot months, and then with difficulty owing to the great depth of mud. It is a refuge

The Bagad lagoon. for snipe, black partridge and wild pig. In Hasanpur the Bagad lagoon practically runs the whole length of the tahsil, sometimes narrowed to a small channel. It commences near Sajmana.² In the north is the Dháh near Asampur, formed by the Krisbna and Baha streams; and there are numerous ponds elsewhere, such as the Samda and Jabda jális near Kanahia. The marshes of the Sot in Samhhal and Bilári have been already mentioned in the paragraph about that river.

The Ganges and Rámgaunga³ are the only navigable rivers, but they are not used for that purpose to any great extent.

Navigation. The only railway at present (1882) open is the Oudh and Rohilkhand line.

Communications. Rail. The main line runs from Benares to Moradabad, a distance of 410 miles, through Fyzabad, Lucknow, Sháh jahánpur, Bareilly, and Chandansi.⁴ It enters the district near the village of Bafri Khora, 40·3 miles from Bareilly railway station and 30·2 miles from Moradabad. The branch line of 60·74 miles to Aligarh diverges at Chandansi and runs for 16·93 miles through this district. The total length of main and branch lines in the district is therefore about 47 miles. The railway is constructed for a single line only on the gauge of 5·6. At Lucknow a branch from Cawnpore, and at Chandansi the branch to Aligarh just mentioned, connect the Oudh and Rohilkhand main line with the East Indian Railway. It is through Chandansi and Aligarh that the traveller will find his nearest route to Delhi and the Panjáb,

¹ Or including simple interest, Rs. 3,39,453.

² For a description *vide supra* p. 9.

³ *Vide supra* p. 19.

⁴ These are the principal stations only as shown in the Oudh and Rohilkhand Railway time-tables.

while for Calcutta he has the alternative routes through Aligarh *viâ* Chandausi and through Cawnpore *and* Lucknow, the latter being somewhat shorter in actual mileage, although about the same in the length of time occupied.¹ The direct route to Bombay is through Aligarh and Agra (Rajputana State Railway); but if the Bhaupur-Kâlpî projected line is carried out and joins an extension of the Gwalior-Bhopâl system, a direct route without break of gauge will be provided for all Rohilkhand. The Aligarh branch from Chandausi and the section of the main line from Moradabad to Chandausi were opened in October, 1872, and in December, 1873, the main line was opened from Bareilly to Chandausi. The main line enters this from the Budaun district and runs north-west for four miles, curving round to the north-north-east a mile or so beyond Chandausi. It thenceforward runs straight for nearly 20 miles (crossing the Moradabad-Chandausi road at Kundarkhî) and then makes a curve to the west.

It was at one time proposed to construct a light railway at the side of the Moradabad-Rânîkhet (*viâ* Kâsinpur) road, but the project was finally abandoned in 1875, and a more favoured rival project is now under the consideration of Government for connecting Bareilly with Rânîbâgh at the foot of the hills below Naini Tâl. But although railway extension in the north-east was thus checked, the Oudh and Rohilkhand Railway is now being continued through the north-west of this district into Bynor, striking the Ganges at the Bâlâwâla ghât. The two first stations of this projected line will be in this district at Mughalpur, eight miles up the Râmganga above Moradabad, and at Kântî in Amroha tahsîl. After that it will run *viâ* Sahaspur, Seohâra, and Dhampur to Nagîna. Beyond Nagîna the route has not been finally determined, but may not improbably be by Najîbabad. A continuation beyond the Ganges is to run to Sahâranpur.²

There are five railway stations in the district—Bahjoi, Chandausi, Bîlâî, Kundarkhî, and Moradabad, but of these Chandausi is by far the most important, as from it the greater part of the railway export trade starts.³

The roads are divided into four classes, the three first of which are shown in the following list, together with the mileage of each. The fourth class are merely village-tracks. The first class are raised, bridged and metalled, the second class raised and bridged, but not metalled, and the third class partly raised and partly bridged:—

¹ Taking Cawnpore as the starting-point the distance to Moradabad *viâ* Lucknow is 263 miles and occupies 16½ hours, including stoppages, and distance and length of time *viâ* Aligarh are 279 miles and 18 hours. ² Note by Mr L. M Thornton, C S. ³ Chandausi has 11 sidings, Moradabad 7, Bahjoi 2, and Bîlâî 1.

Name of road.	Miles.	Name of road.	Miles.
FIRST CLASS ROADS.		THIRD CLASS ROADS.	
Moradabad and Meerut ...	33	Billāri and Budānn (via Seondāra) ...	13
Rohilkhand Trunk (Moradabad section)†	3	Sirai and Billāri ...	3
Ditto (Diversalān ditto)	4	Seondāra and Chandānāl ...	10
Ditto (Rāmpur ditto)	20	Seondāra to district boundary (with Rāmpur)	5
Nainī Tāl (Darbhīl ditto)	13	Chandānāl and Tigrī ...	47
Ditto (Tarāī ditto)	19	Chandānāl and Shahābad ...	12
Moradabad and Sambhal ..	21	Sambhal and Jua ...	18
Gajraula and Dhanāura ...	3	Moradabad and Moghalpur ...	8
Moradabad and Bijnor ...	3	Amroha and Hasanpur ..	16
Jua and Amroha ...	5	Amroha and Thākurdwāra ...	32
Total ...	131½	Barhanpur and Thākurdwāra ...	5
SECOND CLASS ROADS.		Amroha and Sherpur ..	22
Rohilkhand Trunk (old section)	4	Thākurdwāra and Kāshipur ...	3
Moradabad and Bijnor ...	19	Ditto and Jaspur ...	3
Ditto and Haridwār ..	3	Ditto and Islāmnagar ...	10
Ditto and Kāshipur ...	22	Ditto and Agwanpur (via Dillāri)	17
Sambhal and Anūpalahr ...	22½	Gajraula and Sirai (via Hasanpur) ..	27
Moradabad and Chandānāl ...	23½	Gajraula and Pāth ...	10
Ditto and Nainī Tāl ...	4	Gajraula and Jogipura ...	2
Ditto and Thākurdwāra ...	25	Hasanpur and Pāth ...	2
Darbhīl and Kāshipur ...	6½	Ditto and Bajhera ...	13
Chandānāl and Anūpalahr ...	17	Islāmnagar and Bahjōl ...	7
Pāthāra and Amroha ...	13	Dillāri and Surjanagar ...	15
Sambhal and Bahjōl ...	12	Amroha and Unāipur ..	9
Chandānāl and Sambhal ...	18½	Total ...	321
Total ..	187	Total of 1st, 2nd, and 3rd class roads ...	649½

The classification and names in the above list are those of the Public Works Department, but only six of the roads mentioned are of any great importance. The first of these is popularly known as the Meerut road, and is metalled.

Six principal roads: led for the whole of its course in this district, except (1) The Meerut road. the last mile and a half beyond Tigrī, where it descends into the bed of the Ganges. Tigrī is opposite Garhmuktesar, and the road from the latter place to Meerut is all metalled: so that, except at the break made by the Ganges, the road is metalled and high, and in first rate order the whole way to Meerut. "Thus (writes Mr Alexander) "has been one of the greatest boons we have given to the district. Up to the rains of 1880, when a very exceptional flood breached the approaches to a bridge over the Gāngā, it has always been open for the heaviest traffic between Moradabad and the west of the district throughout the year, and being connected with Amroha and Dhanāura by two metalled branches, about five and nine miles long, has been most useful both for trade and for the convenience of travellers to and from those places. The way in which a road of this class is appreciated can only be understood by those who know the district, and the extreme difficulty there is in getting about it in the rainy season in any kind of wheeled conveyance.

† Till re-laid before 1870 ran into Moradabad crossing the Rāmghāngā at Dehrlī ghāt and kept to the right of the city. In 1870 the diversalān was made from the 7th mile of the road to the 3rd mile of the Nainī Tāl road so as to have but one crossing of the Rāmghāngā. The four miles of old road across the Rāmghāngā are kept up as a second class road.

The roads in parganah Sambhal are for the most part mere tracks, even the

(2) The Moradabad-Aligarh road. main road from Moradabad to Aligarh *viâ* Sambhal—

which is perhaps next in importance to the Meerut road—being spoken of by Mr Smeaton in his rent-rate report as “a hopeless succession of ups and downs,” although now said to be in better condition. Traffic on this road has decreased considerably since the railway was opened, but there is still quite enough (writes Mr Alexander) to make an improvement of this road greatly appreciated by the people of the district, and more especially by the inhabitants of Sambhal, where trade is decaying year by year, partly, at all events, owing to the difficulties of communication.

The road to Bijnor is only metalled for the first three miles out of Morad-

(3) The Moradabad-Bijnor road. abad, but in future this will be reduced to one mile of

metalling. Like all the other trade-roads it gets cut up to some extent in the rainy season, but it is rare that cart traffic is altogether stopped. Bringing all the traffic from the south-east of Bijnor into and through this district, it is used to nearly the same extent as either of the two roads already mentioned, or as the next one.

This is the Káládúngi road, which up to the year 1879 was kept up as a

(4) The Moradabad-Káládúngi road. metalled road for the whole distance (48 miles), but is

now only so kept up as far as the Kosi, or less than half way¹. There is a good deal of traffic along this road on which Tándá, the rice emporium of this part of the country, is situated, but the violent floods caused by the over flowing of the Kosi and of the Rám-ganga in the rains constantly cut it up, and the difficulty of crossing the latter, which runs immediately below Moradabad, renders it of little use in the rains compared to the Meerut road.

The road to Bareilly, which is also that to Rámpur from Moradabad, is

(5) The Moradabad-Bareilly road. metalled for nearly the whole of its course, but is kept

up rather as a military route than on account of the trade which passes along it. The road is, however, of considerable use to the Rámpur authorities and to travellers between that place and Moradabad.²

The last road, which requires special mention, is that *viâ* Kundarkh and

(6) Morádabad-Budaun Bilári to Chandausi and thence to Budaun. This is

not metalled, and in the rains traffic is impeded by the floods from the Gárgan, but at other times of the year it is usually in fairly good order. There is, as already mentioned, heavy traffic along it, but on the whole it would probably be hardly worth while metalling it.

¹Beyond the Kosi the road is repaired with stone procured from the river-bed. *kanhar* metalling is used only up to the 18th mile from Moradabad (note by Mr Meares). ² Great damage was done to this road by the floods of 1880.

Sambhal tahsil and the south of Hasanpur and Thákurdwára are worst off for communications, and Mr Alexander suggests that tolls on the traffic using the Moradabad Aligarh road and the Sambhal-Chandausi branch might be resorted to with advantage as a means of raising funds for improving them. In Thákurdwára he doubts if improvement is possible.²

Encamping grounds are found on the Meerut road (13th mile) at Búrhanpur (80 acres), (25th mile) Rajabpur (80 acres), and (35th mile) Kumrala (30 acres). All three have wells. Kumrala is in the Gauges *khádar* not far from the river near Tigri. Supplies are obtainable from Gajraula for Kumrala and from Amroha for the other two encamping grounds. On the Bareilly road there is one at Ganesb ghát (38 acres), near the Kosi river, 12 miles from Moradabad. Supplies are obtainable from that town and sometimes from the neighbouring villages, and it has a good well. On the Naini Tal road there are two at Mánpur (8 acres), 11 miles from Moradabad, and at Darhiál (32 acres), 22 miles from Moradabad. Both have good wells and supplies are procurable from neighbouring villages. On the Ránikhet road there are two at Shámpur Hádipur (14 acres), 8 miles from Moradabad, and at Búrhanpur (1 acre), 23 miles from Moradabad. Supplies for the former are obtainable from Bhojpur and for the latter from the village near it. On the Aligarh road are Maináthar (48 bighas), 13 miles from Moradabad, drawing supplies from Bilári and Konderkhi, and Rajhora (25 bighas, 9 miles south of Sambhal and 31 miles from Moradabad). The latter has a brick well and draws supplies from Sambhal and the neighbouring villages. On the Bynor road is Chhajlait, 14 miles from Moradabad, supplies obtainable from Amroha or Kánt. Encamping ground small. Of the above, those on the Naini Tal road (Mánpur and Darhiál) and on the Ránikhet road (Shámpur Hádipur and Búrhanpur) are reported to belong to the zamindars of those villages, but the rest to be the property of Government. There are two dák bungalows in the district, one at Moradabad and the other at Darhiál (on the Naini Tal road).

From a report supplied by the Collector it appears that for military purposes the following carriage could be provided at the headquarters of the district, reasonable notice being given: 11 elephants, 100 camels, 4,000 horses, 380 mules, 33,000 bullocks, and 6,500 carts.

The chief bridges are those of the railway over the Gánga (700 feet), the Ari (200 feet), and the Sol (570 feet), besides smaller ones made in anticipation of the construction.

² In this judgment Mr. Meares, the late District Engineer, does not coincide, but remarks that while roads can with difficulty be kept in repair in Musamur the firm loam soil of Thákurdwára permits of good roads being made. The remark in the text may refer to the difficulty of providing funds rather than to the physical difficulties.

of the now abandoned canals. How the principal roads (not railways) cross the principal streams is shown in the appended statement, which contains also some details of military value regarding the breadth and depth of water and the nature of bed and banks.—

Road.	River.	Means of transit	Flooded season		Dry season		Character of	
			Breadth	Depth	Breadth	Depth	Bank	Bed.
ST CLASS adabad and Tal on t and 2nd les.	Rám- ganga	Boat bridge from 15th October to 15th June, fer- ry for the rest of the year	3,500 ft moving water	7'-6" mean depth	250 ft moving water	3 ft average	South side high and of firm soil, north side low and sandy.	Pure sand to a depth over 100 ft
adabad and Tal on rd mile	Kosi ...	Ditto	1,000 ft moving water	6 ft average	100 ft moving water	2 ft average	Ditto	Sandy.
adabad and eerut on th mile.	Gárgan.	Bridge of 7 spans of 28 ft, timber top on masonry piers	196 ft	10 ft average	112 ft moving water	1'-9" average	East side high and firm, west low and sandy	Clayish sand
adabad and areilly on th mile	Rajhera.	Masonry bridge of 12 spans of 11 ft	131 ft.	10 ft average	25 ft average	1'-6" average	South side high and firm, north side low and sandy	Clayish sand.
adabad and areilly on 5th mile	Kosi .	Boat bridge from 15th October to 15th June, fer- ry for the rest of the year.	1,000 ft moving water	6 ft average	60 ft	2 ft .	South side firm and high, north low and sandy	Sand.
OND CLASS adabad and ignor on 5th mile	Karúla ..	Bridge of 6 spans of 20½ ft wood- en top on mason- ry piers	123 ft under bridge	9 ft average depth	20 ft	1'-9" average	Firm and well defined	Clayish.
adabad and ignor on 5th mile	Gárgan on 19th mile	Wooden on ma- sonry piers 2 spans of 25 ft	50 ft ..	6 ft ..	15 ft. .	2 ft ..	Ditto	Ditto.
adabad and ambhal on rd mile	Karúla.	Bridge of two ma- sonry arches of 15 ft and one wooden top span of 15 ft	45 ft ..	7 ft under bridge	Dry .	Dry ...	Very irregularly defined	Ditto.
Ditto ...	Gárgan on 5th mile	Bridge of 12 spans, 20 feet each, wooden top	240 ft ...	8 ft under bridge	160 ft under bridge	2' 6" ..	Firmand well de- fined.	Ditto.
Ditto ..	Sot on 19th mile.	Two bridges, old one wooden top, 5 spans of 15 feet, new bridge, arches of ma- sonry, 3 spans of 25 ft	150 ft under bridges	14 ft old under bridge	45 ft ..	4 ft	Ditto .	Ditto.
adabad and ambhal on 5th mile.	Naktia	Wooden with ma- sonry abutments and pier, spans 19 ft	76 ft under bridge	7 ft under bridge.	25 ft. ...	2 ft .	Ditto	Ditto.
adabad and Bhandausi on 9th mile	Ari ..	Masonry bridge, 5 spans of 25 ft.	125 ft.	8 ft	15 ft .	2 ft ..	Ditto ..	Ditto.
adabad and Bhandausi on 9th mile	Bahalla	Wooden with ma- sonry abutments fallen in	About 100 ft	6 ft. .	13 ft	3 ft. ..	Ditto .	Ditto

The receipts, expenditure and net income of the ferries in the district, all of which are under the magistrate-collector's management, are shown for six years below —

Year				Receipts	Expenditure.	Net income
1875-76				13,602	9,365	4,437
1876-77				18,192	8,535	9,658
1877-78				13,882	10,470	3,412
1878-9				7,791	7,597	194
1879-80				10,619	7,692	2,927
1880-81				12,985	9,314	4,671

As compared with other districts the net income for Moradabad is small, and this is owing to excessive cost of maintenance for the Rámanga and Kosi river-crossings. Here Government owns all the boats and plant, and no men could be persuaded to make anything like a fair bid for them so that the new principle adopted by Government, in May, 1879, for all ferries, by which the lessees own the boats and plant, could not be introduced. The expenditure of late years has been increased by damage resulting from heavy floods. In 1880 a flood came down so suddenly and rose to such an unprecedented height that the greater number of the boats and roadways were carried away and lost.

In the following table will be found the distances from Moradabad of the principal places in the district. The mileage is measured by road :—

Town or village.				Distance to miles.	Town or village.				Distance in miles.
Amroha				10	Kaithal				27
Bilāri				15	Mughalpur				9
Bachhān				41	Naugān Bādī				37
Rhojpur				10	Narāoli				21
Rahjoi				57	Pachhara				9
Chākorā				21	Pipalāna				0
Chandausi				27	Sorjannagar				37
Dhanaura				44	Scandāra				19
Darhāi				22	Sirāi				16
Dāli				13	Rambhul				23
Ilasanpur				33	Tiskardwāra				27
Kāsi				17	Umāi				10
Kundarkhi				11	Ujhāri				29

The distances from Moradabad of several smaller places will be found in the final or gazetteer part of this notice.

This part of the notice will be concluded with a few remarks about the climate and rainfall. The climate may be called healthy

Climate.

except in Thákurdwára, where the influence of the Taráí is felt; along the valleys of the Sot and Gárgan, where the excessive moisture and the bad drinking-water induce epidemics of fever; and in part of the Ganges *khádar*, where similar results arise from the heavy floods. Fever accounts for over 60 per cent. of the registered deaths in the whole district.

Rainfall.

The average rainfall is larger than in most districts in these provinces. The details for the seven years 1868-69 to 1874-75 for each tahsíl are as follows¹.—

Tahsíl	1868 69	1869-70	1870-71	1871-72	1872 73	1873-74	1874-75	Average.
Moradabad	19	29	46	44	42	40	54	40
Biláí ...	22	36	48	42	45	47	72	45
Thákurdwára, ...	20	35	67	50	63	39	62	48
Sambhal ...	21	36	53	40	36	33	30	36
Amroha ...	22	31	34	46	50	64	48	42
Hasanpur ...	20	27	31	42	40	39	53	36
District ...	21	32	46	44	46	45	53	41

According to the Meteorological Reporter the averages at the tahsís for periods of 20 years and upwards are as follows —

Tahsíl	Years of observation	Annual average
Moradabad	32—34	40 35 inches
Biláí	24	38 95 „
Thákurdwára	24	42 33 „
Sambhal	24	36 35 „
Amroha	24	38 18 „
Hasanpur	24	33 17 „

From the above it seems that the bhúr tract gets less rain than the rest of the district. The most noticeable thing perhaps about the rainfall is that a much larger amount falls outside the regular rainy season than is usual in most districts of the North-Western Provinces. Rain is always expected about Christmas, and there are nearly always storms with rain in March, April or May. Hail is also common if the storms begin early in the year, and sometimes cause extensive injury to the crops.

¹ From Mr. Alexander's settlement report.

The following statement shows the monthly fall for each of the years 1876 80 and for each tahsil —

	Thakurda.					Moradabad.					Amroha.				
	1876.	1877	1878.	1879	1880.	1876	1877	1878	1879	1880.	1876	1877	1878.	1879	1880.
January	0.1	4.2	4.7	0.1	0.6	2.2	2.3	0.1	0.4	0.4	2.7	1.4	0.5	0.4	0.4
February	1.1	2.3	0.9	1.5	3.2	2.8	1.8	0.6	2.3	2.3	3.1	1.7	1.3	1.3	2.3
March	0.7	0.8	0.8	1.1	0.4	1.3	1.3	0.8	0.8	0.8	0.9	1.9	0.8	0.8	0.8
April	0.6	1.1	4.8	1.1	1.1	0.4	0.1	2.1	1.1	1.1	0.7	2.1	0.2	1.1	1.1
May	1.1	0.8	3.1	1.1	1.6	1.2	1.1	1.2	0.7	0.7	1.8	1.2	0.8	0.2	0.2
June	0.3	8.3	1.8	8.8	8.1	0.7	0.8	1.3	13.5	4.3	0.1	1.4	0.8	8.8	4.8
July	19.6	5.2	5.8	19.5	8.1	19.8	8.0	10.8	35.2	11.7	8.0	1.8	4.2	31.3	12.3
August	8.4	8.0	23.8	21.0	0.3	8.1	2.7	18.7	12.9	0.6	4.7	2.0	20.4	26.4	0.7
September	2.9	0.7	8.6	2.4	20.3	2.4	1.4	8.4	5.9	8.0	2.9	3.8	6.0	8.8	10.8
October	1.8	4.0	1.1	1.8	1.3	0.7	2.1	1.1	2.0	2.1	0.8	5.8	1.1	3.0	1.1
November	1.1	1.1	1.1	1.1	1.3	0.9	1.1	1.1	1.1	1.1	1.1	1.1	1.1	1.1	1.1
December	1.1	3.3	0.4	0.8	0.8	1.1	5.2	0.2	1.0	0.8	1.1	3.0	1.0	0.9	1.1
Total	34.2	30.2	81.3	55.6	89.4	84.2	37.1	45.8	78.6	86.7	18.8	23.0	40.4	58.6	83.2

	Hassarpur					Sambhal					Bilari				
	1876.	1877	1878.	1879	1880.	1876.	1877	1878	1879	1880.	1876.	1877	1878.	1879	1880.
January	1.1	2.8	1.8	0.2	0.3	8.9	1.4	1.1	0.1	0.1	2.8	1.2	0.1	1.1	1.1
February	1.1	1.8	0.2	0.7	1.3	2.2	1.1	0.1	1.3	1.3	2.1	1.0	0.8	0.8	1.6
March	0.2	0.0	0.7	0.3	0.1	0.8	0.8	0.8	0.4	0.4	1.2	0.8	0.8	0.8	0.8
April	0.8	1.8	0.7	0.4	0.1	0.6	0.1	1.2	1.1	1.1	0.9	0.2	1.2	0.8	0.2
May	2.4	1.8	1.0	1.1	0.8	0.3	0.2	0.8	1.1	0.8	1.0	0.7	1.4	0.8	0.4
June	1.0	0.2	0.2	8.4	1.0	1.0	0.1	0.8	1.2	8.8	1.5	0.1	1.1	1.1	8.8
July	0.8	1.7	4.2	21.4	9.1	2.1	2.2	6.2	29.2	10.8	10.3	19.0	9.7	17.4	8.8
August	2.2	0.7	14.9	13.9	2.7	4.2	1.8	13.4	20.9	1.1	2.2	1.4	16.2	23.0	1.8
September	4.3	8.6	2.0	4.6	16.1	8.4	0.2	6.3	8.2	15.2	8.8	8.8	6.4	4.8	2.8
October	0.9	2.8	1.1	0.6	1.1	0.8	4.8	1.1	1.1	1.1	0.8	0.8	1.1	2.4	1.1
November	1.1	0.3	1.1	1.1	0.2	0.7	0.7	1.1	1.1	0.8	1.1	1.1	1.1	1.1	0.4
December	1.1	8.0	0.7	1.1	0.7	1.1	8.8	0.2	1.6	0.8	1.1	2.2	0.2	1.1	0.4
Total	22.7	19.2	87.7	45.6	24.8	19.0	21.7	21.8	78.7	28.9	21.6	19.8	37.8	63.2	23.8

From its proximity to the hills Moradabad is cooler than most stations in these provinces, as a comparison of the following with similar tables for other districts will prove;¹ but it must be borne in mind that the means only are shown in it:—

Mean monthly temperature

Year.	January	February	March.	April	May	June.	July.	August	September	October	November	December	Year.
1853 ..	54.3	63.7	76.0	78.5	86.5	89.2	83.8	85.5	85.7	77.7	67.5	58.5	75.5
1854 .	61.7	58.0	69.2	82.6	87.0	88.3	84.5	82.5	81.3	72.0	64.8	59.0	74.2
1855 .	55.5	...	...	..	...	...	...	...	.	.	...	...	?
1866 ...	56.9	62.1	77.5	76.5	91.1	90.7	85.2	82.0	82.9	74.6	63.9	54.1	74.1
1867 ..	59.0	63.3	73.3	83.3	90.3	..	81.7	84.0	86.7	76.0	68.7	58.0	?
1868 ...	56.7	61.7	69.7	81.7	87.7	90.7	90.7	89.3	87.0	79.3	70.7	60.3	77.7
Mean ..	57.3	61.8	73.1	81.0	88.5	89.7	85.8	84.7	84.7	75.9	67.1	58.0	75.4

¹ These observations, taken at the hospital at Moradabad, were kindly supplied by Mr S. A. Hill, B.Sc.

PART II

ANIMAL, VEGETABLE AND MINERAL PRODUCTS

From its situation between the Doáb and the submontane tract of the Taráí, we should expect the *fauna* and *flora* of this district to be largely those of the plains with admixture of forms peculiar to the sub-Himálayan region. Fairly exhaustive lists of the animals and plants of the Doáb and Taráí will be found in the fourth and tenth volumes of this series, and it will be sufficient here to mention a few of the commoner species found in the Moradabad district.

In the bush jungles of Thákurdwára and eastern Amroha tigers are sometimes seen and leopards have often been killed in the rainy season. Spotted-deer (chhítal, *Axis major*), hog-deer (párhá, *Axis porcinus*), wild boar (gúr, *Sus indicus*), and nilgáe (*Portax pictus*) are found in the same tracts. The wolf (bhenya, *Canis pallipes*), fox (lomrí, *Vulpes bengalensis*), badger (bījū, *Mellivora indica*), otter (údbíla, *Lutra nair*), weasel (nayála, *Mustela sub-homachalana*), and porcupine (sohi, *Hystrix leucuro*), with monkeys (langúr, *Presbytis schistaceus* bandar, *Inuus rhesus*), and moles (*talpida*) are found more or less throughout the district. The rewards granted for the slaughter of wild animals are the same here as in other districts of the division. The number of deaths from wild animals and snakes during the six years 1876-81 has been as follows —

Year	- Number of deaths from	
	Wild animals.	Snakes.
1876	93	81
1877	83	78
1878	139	86
1879	38	84
1880	17	103
1881	3	91

The local breed of cattle is not said to be remarkable in any way, and the cost of plough bullocks approximates to that in neighbouring districts, averaging from Rs. 10 to Rs. 30 per head. Domestic animals. Sheep and goats are of the ordinary plains breed. The common native-bred horses of the district can be purchased as low as Rs. 20, and even stud breeds do not seem to command high prices. Stud stallions are kept at the following places: Rajabpur in Amroha, Phulpur in Hasanpur, and Gohat and Man in Sambhal.

Birds

Fish

Fishing.

¹ Is often called a fresh-water shark, partly from its voracity and partly from its under-hung mouth and general ugliness. It attains a length of 6 feet or more. Day's *Fishes of India*, II, 495. ² In a few cases the scientific names have been added from the list in Dr. Day's report, but his orthography of the native names is defective.

Fresh water Fish and Fisheries of India and Burmah" has recommended that fixed weirs, traps and nets should be prohibited that the mesh in fishing nets should never be less than one inch between each knot that damming water for fishing purposes should not be allowed and that other measures should be directed to prevent the waste of fish, such as the abolition of "fixed engines." He does not think a close season in the plains absolutely necessary but for the hills he would have one from July 1st to October 1st. The Superintendent of the Tarai deprecated¹ any restriction on fishing there, chiefly on the ground that the tract of the Tarai is excessively narrow (14 miles), and the fish found in it of little value, so that the result of the conservancy would be trifling. Dr Day remarks on this as follows "If 14 miles length of rivers, existing between the hills where the fish ascend to breed and the plains to which they descend in the cold weather, ought to be permitted to be poached by fixed weirs it is difficult to understand why fish should be protected anywhere. Here is their road, is such to be open or closed? Should all narrow highways be blocked?" A further objection urged by the Superintendent of the Tarai is (according to Dr Day) that "small fish are the chief object of the fisherman's labour, and were catching them prohibited, perhaps the agriculturists would migrate

We learn from the same report that the number of persons who are strictly
 Fishermen fishermen by trade in the Moradabad district is about 5,000 but this is not their sole occupation, as they also work as *pdiki* bearers, &c. There are besides hundreds of others—men, women and children—who in the rains either employ or amuse themselves in catching fish. The large majority are Hindus. The supply of fish in the markets has fallen off since the maturity, and depends on the copiousness or otherwise of the autumnal rains. During that season the cost of fish is about half that of an equal weight of the flesh of sheep and goats, but during the rest of the year the cost of each is about the same. Nearly all the Musalmáns and all the lower castes of Hindus are fish-consumers. Amongst Brahmans only Kanaujias are large fish-eaters. Banias declare they do not, but report says that even they sometimes, indulge in this kind of food. Of late years the stock of fish in the waters of the district has, it is believed, largely decreased and this is the less surprising when we learn that the small fry are caught indiscriminately, and nets with meshes of only a quarter of an inch between the knots are commonly used. On the other hand fish are not trapped in the irrigated fields. The Ganges itself is not much frequented by the local fishermen, but they drag the back streams and pools left by the rain floods. Sufficient has been said of the value of fish as food in the notice of the Shahjahanpur district.

¹ In L. L. letter dated 20th January 1879 quoted in Dr Day's report, p. 182

Both varieties of alligators, the long-nosed (ghariál) and the snub-nosed (náka), the iguana (geh), the tortoise (kachhwa), lizards and all kind of snakes are found here as elsewhere in the plains, but space will not permit even an attempt to describe local varieties, much less can we linger over the lower orders of the animal kingdom.¹

Reptiles.

To the *flora* of the district also little space can be allotted here. The elaborate lists given in Vol X will probably contain all the submontane species and those in the introduction to Vol IV. give the plains varieties. The list of trees in the Sháhjahánpur notice probably omits few of importance found in this district, and their uses are the same as there described.

Flora.

Trees

Among *Meliaceæ* the ním or azád-darakht (*M. indica*), which, as its second name denotes, is self-sown, subserves a large number of useful purposes. The Hindu constructs from it his wooden gods, his cart, and his plough. He uses the bark as a febrifuge, the leaves for poultices, the gum as a stimulant, the seeds to kill insects and for washing the hair, while from the fruit is obtained a fixed, acrid, yellow-coloured oil which is used to burn and, although it smokes badly, is valuable in medicine as an antiseptic and anthelmintic.²

Ním

Amongst *Leguminosæ* the dhák (*Butea frondosa*) is the commonest form, and is also variously known in these provinces by the names *palás*, *lakria*, *kankrei*, *chichra*, and *chalcha*. Its wood is not durable, but is reputed to last fairly under water, and consequently we find it employed for well-curbs and piles. The bark of the root yields a good fibre which is used for coarse cordage, for caulking boats, and to make slow matches. The gum is sold as "Bengal kino," has the same properties as that obtained from *Pterocarpus marsupium* (bija, bijasál or piásál) and is said to purify indigo. The seeds are used as a purgative and vermifuge, the leaves as plates and also as fodder for cattle. It has handsome scarlet flowers, which appear before the leaves and give a yellow dye used with alum at the Holi festival. The lac insect lives on it and in their millions they furnish the lac of commerce (see MIRZÁPUR).

Dhák.

In the same order we find the imli³ (*Tamarindus indica*), the wood of which is highly prized, although extremely difficult to work. It is used for wheels, mallets, planes, furniture, &c, and is an excellent wood for turning. The use of the fruit as a laxative is well known.⁴

Imli.

¹ Very complete lists are given in Vol X, which more or less apply to all Northern India.
² Gamble's Manual of Indian Timbers, page 70
³ Ambli or amlí
⁴ The "Tamar Indian" is made from it.

Preserves are also made from its fruit, the leaves are used in curries and the seed, ground to powder and mixed with gum, gives a strong cement. One of the most beautiful of Indian trees, it is naturally largely planted in avenues and groves.

Of *Acacia* the most common forms are the khair (*A. catechu*) and babul (*A. arabica*). The first (*A. catechu*) may be described as a moderate-sized, gregarious, thorny, deciduous tree.

Its bark is dark grey or greyish brown, rough, and exfoliating in long narrow strips. Its sapwood is yellowish white, and heartwood either dark or light red and extremely hard. It is common in most parts of India and Burmah, extending in the Sub-Himalayan tract westwards to the Indus. The growth of the Himalayan tree is moderate, but when young it shoots up quickly and its reproduction on newly formed sandbanks is sometimes very remarkable. It is often confused with *A. suma* (saikanta), from which it may be recognized by the bark in *A. suma* being white, while in *A. catechu* it is dark colored,—and it has two varieties. The wood of this tree seasons well, takes a fine polish and is very durable. Its immunity from the attacks of white-ants and teredo makes it eminently serviceable, and rice pestles, oil and sugarcane crushers, agricultural implements, bows, spear and sword handles, and wheelwrights work are some of the many uses to which it is put. It is one of the best woods for charcoal and has been found good for railway sleepers. Its product, catechin (*katha* or *otah*), is obtained by boiling down the wood cut into chips. Catechin is largely used by the natives of India for chewing with the betel leaf, and is largely exported to Europe for dyeing and tanning. It is used medicinally as an astringent in fevers and other maladies.²

The babul (*A. arabica*) is both self grown and cultivated. It obtains a girth of 2½ feet in about 12 years and 5 feet in about 30 years. If well seasoned the wood is very durable. Its uses are similar to those of *A. catechu*. The gum, which is similar to gum arabic,³ is largely collected and used in native medicines and in dyeing and cloth printing. A decoction of the bark forms a substitute for soap. The pods when unripe are used as an astringent and for making ink. They are also given as fodder to cattle, sheep and goats.⁴

Of *Rhamnus* the well known ber (*Zizyphus jujuba*) furnishes wood for saddle-trees, agricultural implements, oil mills, &c., and its fruit is commonly eaten. It is almost an evergreen.

¹ Also called khair. ² *Ibid* page 183; see also Gaz. X. (part I.), pages 83, 725, 749-75, 732-315. *Acacia* wood cannot be seasoned so as to prevent its warping. It is hard and does for use in blocks, but not in planks (note by Mr. W. O. Bennett C.S.). ³ The true gum-arabic is the produce of *A. vera* a tree of Arabia, Egypt and Northern Africa. ⁴ Gamble's Manual, page 151.

shrub. Ber is also the native name for *Z. nummularia*, the leaves of which furnish fodder for sheep and goats. Kat-ber is the name for *Z. xylopyra*, the fruit of which, unlike that of the two last, is not edible, but is used to give a black dye to leather.

Of *Myrtaceæ* the jáman¹ (*Eugenia Jambolana*) is a common form growing throughout India and ascending to 5,000 feet in Kumaun. It is an evergreen tree, its wood is a reddish-grey, is rough, moderately hard and used for building, agricultural implements, well work, &c. The bark is used for dyeing and tanning and is an astringent employed in cases of dysentery. The fruit is eaten, and this is one of the trees on which the *tasar* silk-worm is fed

Of *Urticaceæ* the pípal (*Ficus religiosa*) or sacred fig-tree is a conspicuous component of avenues, as it grows quickly and well either from cuttings or seedlings. It is rarely felled owing to its sacred character, but the leaves and branches make good elephant fodder and the young leaf-buds are sometimes eaten as human food in times of famine. The leaves, bark and fruit are used in native medicine; and the bark gives a tenacious milky juice, which hardens into a substance resembling gutta-percha. The pípal is most destructive to buildings, walls and trees from its habit of forcing its way through the two former and growing upon other plants (whence its botanical epithet "epiphytic"). In the same order is the banyan² (*F.*

bengalensis or *indica*), whose aerial roots, suspended from the branches above, give it so weird-like an aspect. Its trunk attains a very large girth, often as much as 25 to 30 feet, and in some cases it has been known to reach 300 feet of spread and upwards. Economically this tree is of small value. The wood is used chiefly for well-curbs and sometimes for boxes and door panels, but is not much esteemed. The wood of the drops is stronger and supplies tent-poles, cart-yokes and banghy-poles. From the bark and small root-drops a coarse fibre for rope-making is obtained. Being evergreen, fast-growing, and easily propagated by large cuttings, it is very useful for planting on roadsides, which should be done in July to be most successful. Like the last it is epiphytic. Lac is sometimes collected on it; its leaves cure bruises and the bark is an ingredient in native medicines

Of *Malvaceæ* the cotton tree or semal (tribe *Bombaceæ*, *B. malabaricum*) is found everywhere. It is a very large deciduous tree with branches in whorls, spreading horizontally and having buttresses at the base of its stem. The wood is not durable except under water. In Bengal and Burmah the trunk is often hollowed out to make

¹ Also called jam, phalinda, jamni, phaláni, pharenda, phaunda, paiman in northern India, and has numerous synonyms in other parts of India. ² Bor, bar, ber, bargat are common native names.

canoes. It gives a brown gum used in native medicine, the collection of which commences in March and ends in June. It sells in the Kumaun Division at one ana per ser. The use of its cotton for stuffing pillows and quilts is well known.

Much as we might wish to extend this description of trees beyond the above very brief enumeration of the commonest forms, space compels us to pass on to the more important vegetable products that provide the staple food of the people. The following statement¹ shows the acreage occupied by the different principal crops

Crops. of both harvests during three recent years (1286-87-88 of the harvest era corresponding to 1878-79, 1879-80, and 1880-81) The details for irrigated and dry areas are given separately —

				1286	1287	1288
AUTUMN (Kharif)				Acrea.	Acrea.	Acrea.
Juár	"	"	Irrigated	110	2	10
			Dry	40,913	34,572	32,857
Bájra	"	"	Irrigated	187	8	41
			Dry	76,308	1,06,368	1,00,449
Arhar	"	"	Irrigated	20	1	"
			Dry	497	409	627
Juár and arhar	"	"	Irrigated	5	"	9
			Dry	15,109	8,686	12,817
Bájra and arhar	"	"	Irrigated	3	"	"
			Dry	51,935	39,257	29,378
Maize	"	"	Irrigated	8,827	307	828
			Dry	19,077	12,800	8,881
Rice	"	"	Irrigated	1,148	310	4,518
			Dry	41,101	1,62,546	1,20,032
Urd	"	"	Irrigated	2	8	25
			Dry	26,171	39,948	42,298
Moth	"	"	Irrigated	"	7	"
			Dry	21,475	27,454	40,493
Cotton	"	"	Irrigated	941	46	83
			Dry	18,431	9,348	7,900
Cotton and arhar	"	"	Irrigated	800	17	105
			Dry	35,427	30,237	30,490
Sugarcane	"	"	Irrigated	35,290	35,875	31,734
			Dry	15,719	8,878	8,878
Indigo	"	"	Irrigated	206	815	84
			Dry	116	82	38
Juár fodder	"	"	Irrigated	21	"	1
			Dry	2,433	6,407	9,406
Gáir khurfi	"	"	Irrigated	"	109	238
			Dry	"	1,07	1,731
Garden crops food	"	"	Irrigated	"	290	234
			Dry	"	277	297
Ditto non-food	"	"	Irrigated	2,114	87	43
			Dry	812	157	481
Miscellaneous food	"	"	Irrigated	2,9,8	52,829	53,522
			Dry	62,628	7	14
Ditto non-food	"	"	Irrigated	6,212	9,340	4,245
			Dry	"	"	"
Total of autumn crops	"	"	Irrigated	37,525	28,787	29,654
			Dry	4,16,848	5,30,656	4,92,788

NOTE.—Moth and urd are grown on a very much larger area than that above shown, but are mixed with Juárez bájra and arhar and therefore included in the areas shown under those crops.

¹ Kindly supplied by Mr J. D. Fuller, Assistant Director, Department of Agriculture and Commerce, North-Western Provinces and Oudh.

					1286	1287	1288
SPRING (RABI).					Acres	Acres	Acres
Wheat	...	.	{ Irrigated	...	28,697	6,412	2,537
			{ Dry	...	2,10,992	2,33,722	2,65,190
Wheat and barley	..	...	{ Irrigated	...	3,526	341	253
			{ Dry	.	79,349	69,923	78,388
Wheat and gram	..	..	{ Irrigated	.	772	274	114
			{ Dry	.	8,810	9,765	14,225
Barley	...	...	{ Irrigated	.	3,708	319	726
			{ Dry	...	48,891	41,163	62,046
Barley and gram			{ Irrigated	...	1,910	181	244
			{ Dry	...	15,632	16,569	22,893
Gram	.	...	{ Irrigated	.	853	152	380
			{ Dry	..	22,789	33,981	34,313
Peas	...	...	{ Irrigated	...	149	14	11
			{ Dry	.	798	1,147	2,046
Masur	...	...	{ Irrigated	...	89	8	4
			{ Dry	...	7,286	7,071	10,517
Potatoes	...	...	{ Irrigated	...	359	641	639
			{ Dry	...	21	60	36
Opium	...	...	{ Irrigated	...	1	...	19
			{ Dry	...	1	...	28
Tobacco	...	...	{ Irrigated	...	789	168	434
			{ Dry	..	67	38	32
Garden crops food	...	...	{ Irrigated	..	...	755	1,030
			{ Dry	...	...	398	178
Ditto non-food	...	..	{ Irrigated	..	1,204	8	13
			{ Dry	...	144	17	2
Miscellaneous food	.	.	{ Irrigated	...	1,700	351	26
			{ Dry	...	22,841	23,099	2,283
Ditto non-food	...	..	{ Irrigated	..	618	2,050	230
			{ Dry	...	11,129	10,125	15,385
Total of spring crops					43,775	11,674	6,710
					4,28,750	4,47,078	5,07,510
EXTRA CROPS.							
Melons	...	...	{ Irrigated	.	394	235	263
			{ Dry	...	83	1,754	2,523
Vegetables	...	.	{ Irrigated	...	40	214	139
			{ Dry	...	...	18	53
Miscellaneous food	..	...	{ Irrigated	.	343	51	153
			{ Dry	...	2,861	73	182
Ditto non-food	...	...	{ Irrigated	..	43	21	2
			{ Dry	...	117	1	...
Total of extra crops					820	521	557
					3,061	1,846	2,757

In the autumn the small bulrush-millet bájra (*Holcus spicatus* or *Penicillaria spicata*), sown alone or in combination with the pulse arhar (*Cajanus flavus*), occupies in normal years from a fourth to a third of the entire area of cultivation. Of the large millets, juár (*Holcus sorghum*), often similarly combined

canoes. It gives a brown gum used in native medicine. It commences in March and ends in June. It sells in the last mesger. The use of its cotton for stuffing pillows and districts of we might wish to extend this description of it. The total area of the commonest farms, space compels on the cotton productive products that provide the staple food of far 1880-81 gives the two the acreage occupied by the different and the outturn as 26,875 th harvests during three recent years. The quality of cotton per maund was, first, th corresponding to 1878-79, third Rs 16 8-0, being considerably above. The areas are given separately for provinces. Rice is an uncertain crop, but in a good year. The other pulses, moth (*Phaseolus acutifolius*) and urd or mung (*Phaseolus radiatus*) are grown, in about equal proportions, and almost to the extent as th sugarcane (*Saccharum officinarum*) comes next. The (makka *Zea mays*), garden crops and indigo (*Indigofera tinctoria*) with comparatively small areas. Guár khurfi is a pulse grown extensively as fodder in the Meerut Division. It is sometimes known as guár and sometimes as khurfi, and hence the names are coupled to prevent mistakes. It is the horse-gram of Madras and its botanical name has not yet been definitely assigned. It is probably *Cyamopsis tetralobus*. Miscellaneous crops occupy about 7 per cent. in a normal year, but in a year like 1878-79, when there is failure of the rains, these are sown to almost double the usual area. The pulses moth and mung (*Phaseolus mungo*) are rarely sown alone but in combination with th and til (*Secamum orientale*). Mr. Alexander writes —

"Guár is most extensively grown in Sambhal and least in Thakurdwara; bajra most in Sambhal and Bilari and least in Thakurdwara; makhra most in Meerut and Moradabad; less in Sambhal; rice most in Thakurdwara and Moradabad and least in Bilari and Sambhal; mung and m. the most in Meerut and Amroha and least in Bilari and Moradabad; cotton, sugar, wheat, barley are universally grown though the outturn of course varies with the season."

Wheat (*Triticum sativum*) is grown all over the district, but the best crops are obtained in the hills of the Ganges.

Spring crops.

In the Katehr tract in Sambhal in Bilari, and in the best class of villages in Moradabad and Thakurdwara. In areas it occupies more than half the whole in a good year. Sown with barley (Jau, *Hordeum hexastichum*), the crop is called *ajay*. A mixture of th chulpea (gram, *Cicer arietinum*), peas (mattar *Pisum sativum*, barley or th wheat or any two or three of them is called *tejra*, *tejhra*, *ajayra*, *jaucha*, th *gauchani* or *biri*. The garden crops consist chiefly of vegetables and spices, such as radishes, etc.

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potatoes, turnips, arwi or ghuíyán, yams, chillies, endives, anise, parsley, fenugreek, coriander, senna, garlic, onions, pumpkins, gourds, cucumbers, egg-plants, cabbages, cauliflowers, spinach, beans and fennel.¹

We shall not need here to emulate the elaborate descriptions of agricultural processes given in several preceding notices.

Agriculture These processes differ in no important details throughout the Rohilkhand districts. The implements used are the same, the hoe (*phaura*) and mattock (*lasi*) for very small holdings, and the plough (*hal*)² for larger ones. A pair of bullocks costing about Rs 20 would, it is said, suffice for ploughing about seven acres of ordinary land, and Rs 40 represents the approximate value of the average cultivator's agricultural stock, bullocks and implements included. The number of ploughings, which commence directly after the rain falls in June, varies from three to twenty. Levelling follows ploughing, and is effected by using a log or beam of wood as a rude harrow (*patela, pataila*), ploughing and harrowing again take place after the seed has been sown - sowing is done broadcast.

But a brief summary of the condition of agriculture in each of the six tahsils may perhaps be given here with advantage. In Its state in the various tahsils, Thákurdwára the total number of ploughs was stated by Mr Crosthwaite at 15,232 in 1876, giving an area of 652 acres to each plough. Rice is the staple crop, although sugar is largely grown in the good villages, the kinds of rice chiefly grown are *sáthi* and *anyra*. Cultivation has extended very slightly, and the only sources of irrigation are wells, ponds, and streams. In ordinary years irrigation is not a necessity in this tahsíl, except for sugar. Water being near the surface, *kachcha* wells are readily made.

In Moradabad tahsíl, wheat in the spring (*rabi*) and rice in the autumn (*kharif*) are the staples, sugar and cotton not being grown to any great extent. The area of double-cropped lands is very large, amounting to 21 per cent of the cultivated area. This is nearly all rice land and generally such as admits of growing the better sorts of rice. From good well-manured land a very fair crop of wheat or barley may be had after rice. The process of this *do-fashi* (twice-cropping) cultivation is often of the rudest kind. When the rice is cut, advantage is taken of any moisture left in the soil to scratch the ground hastily with the plough and a mixture of gram, linseed, and barley is thrown in and left to take its chance. With such absence of care, it is no wonder that frequently this second

¹ For vernacular names see Gaz, VII, page 449
of this implement see Gaz, IV, 514, VII, 451, and Mr. Fuller's Agricultural Primer.

² For descriptions of various forms

crop is not sufficient to cover the cost of seed and cultivation, while the practice exhausts the soil. The common lever well (*dhenkli*) is almost always used. Not more than half the water, however, is required here that is needed in the Doab. If the usual winter showers come, only one watering is given to wheat and frequently none at all. Ponds and lagoons are, however, taken full advantage of, where they exist, and especially during breaks in the rains.

The river system in the east of Amroha affords great facilities for rice cultivation. Cane is also favoured, and of this two well marked tracts exist, the one to the east growing the *agrawl* variety, and that to the west the *chin*. Of these the *agrawl* is the more luxuriant, but it requires much irrigation, and the juice, though abundant, is often very inferior for sugar making purposes so that compared with *chin* it is not a favourite crop. *Chin* is a hardy thin cane which stands a great deal more than *agrawl* will. It especially suits a *tardi* or *khdar* soil, where it is often grown with little or no irrigation. The outcome of juice, though from the thinness of the cane it is small, is of good quality, while its hardness recommends it as an economical crop. A third variety of cane, called *dhaul*, is described by Mr. Alexander as something between the last two kinds. It is more stunted than *agrawl*, but stouter than *chin*, and its juice is the most sought after of all three varieties. This also is found in Amroha in large quantities. Rice of a fine kind is grown in the Rāmganga *khdar*, but elsewhere the *sdhl* sort is grown. Rivers, ponds and wells (both percolation and spring) are used for irrigation.

The staples of Bilāri are sugar, grain, and cotton the last for home consumption, the two former also for export. How cultivation has increased will appear from the following extract — "Thirty years ago writes Mr. Smenton in his rent-rate report on this tahsil, "no one used the spade in preparing his field for its crop waste and grass were abundant and every one could keep his two pairs of bullocks for next to nothing. Now that the waste is being fast reclaimed and holdings are in such demand grazing is at a premium in fact it is not to be had in very many villages. The consequence is that tenants have to sow four *highas* of *chari* (*gnār*) to feed their plough bullocks; and this makes a hole in the tenants' holdings. It is not every cultivator who has an area sufficient to make it worth his while to keep bullocks; four *highas* devoted to their feed would leave but scant area for other crops. Many therefore prefer the spade, which, although it only accomplishes one-fourth of the work done by the plough in the same time, does it well and costs much less. In many

cases tenants who have no oxen, or only one (Chamáis for instance) labour for the more affluent villagers and take, in lieu of wages, the loan of their bullocks and their ploughs" One feature in the cultivation of this tahsil is noteworthy—the very little garden (*gauhán*) tillage. There are no vegetables, tobacco, opium, &c, in little plots near the village sites, nor any orchards as in other parts of the country. The reason seems to be that sugarcane is the favourite crop, and the fields where it grows are scattered everywhere, without regard to proximity to or distance from the hamlet. As all the available manure is devoted to the cane-field, there is none for producing the rich *gauhán* soil necessary for garden cultivation.

An apology is hardly perhaps needed for quoting Mr. Smeaton's account of sugarcane cultivation in this tahsil, and it will stand with little modification for the whole district.—

Sugarcane

"From July to January the soil on which it is to be cropped is most industriously tended. It is ploughed up and beaten down twenty or thirty times and manure supplied from time to time. The moment the rains cease mud walls are built all round the selected areas and crested with thorns. If the Christmas rains have not been sufficient, the tenant makes two or three earthen wells around the edge of the plot and gives it two or three waterings. He then plants the cane. After planting he drives his clod-breaker over and levels, and ten days afterwards loosens the upper soil with a spade. The pieces of stalk planted are chosen from the upper part of the cane, they are taken in joints, one or two generally from each cane. Those joints meant for planting are, at the time of pressing, stored away in a heap under the ground, to prevent them from drying up before sowing comes on. The soil is constantly watered till rain comes down. During the rainy weather weeding is diligently carried on. The cane is cut in November and December in quantities sufficient to give the mills work day and night. At this time, too, the 'khandsahis' or sugar manufacturers select their villages and build on them their little temporary manufactories destined to turn out the 'rab' or coarse sugar. This coarse sugar is nearly all made by the end of February. The khandsahis then transfer it to their headquarters, generally one of the central villages, Bilari, Kundarkhi, or Chandausi itself, where it is prepared. The purifying process is a very rude one. The coarse brown rab is put into bags, which are then ranged between two bamboo frames. Five or six lithe men hanging on ropes dance on the top of these bags till they yield up all the juice they have. The dry article is then heaped up in a small room, and a layer of the 'siwár' grass, which grows under water in small streams, is spread on the top. The effect of the application of this grass is to further bleach the sugar, the remaining juice (or 'shíra') trickling out below into prepared vessels. The sugar has by this time assumed a whitish colour. It is then spread out in a thin layer on a huge mat placed upon the ground and subjected for hours to pressure from the naked feet of the sugar treaders. This process is the final one. The article turned out is 'khánd'. It is then sent off in large canvas bags to its destination or sold to local confectioners, who make their sweetmeats and loaf sugar by further processes of their own."

Irrigation is obtained chiefly from wells of the earthen (*kachcha*) kind, and these are worked either by hand (*dhenkhi*) or with bullocks. Water is applied to young wheat to drive away the white-ants, but its chief application is to cane. It is remarkable that white-ants do not touch the gram root.

There is no difference between Sambhal and Bīlāri in methods of cultivation or kinds of crops, except that the *bhār* country is of course only fitted for *kharif* cropping and that melons are grown in Sambhal parganah in the little alluvial deltas of the drainage channels.

In Sambhal. In Hasanpur there is virtually no irrigation. In the *bhār* the water level is low, the soil is treacherous, the supply very scanty indeed, and the well itself in constant peril of falling in.

In the *khaddar* a little irrigation for sugarcane is obtained, in droughty seasons, from the rivers. The backwardness of this tahsil in cultivation is attributable to its poor soil, impoverished people, and high produce-rents. Near the winding lagoon (*jil*) the autumn (*kharif*) produce is almost exclusively rice, chiefly of the variety known as *muni*, and this is often followed by a second crop of barley in the spring. In the *khaddar*, oats are grown on a considerable area.

The sources of irrigation available in each tahsil have been briefly alluded to in the above paragraphs, and the following extract from Mr. Alexander's report adds all that can be said about this subject here —

"Masonry wells are rarely used for irrigation, except in Bīlāri and the south-east of Sambhal. Earthen (*kācha*) wells *waking by the lever* are used in the rest of the district for cane and garden crops (*kaekā das*); but the area which can be watered from one of them is so small, and the supply yielded by percolation in a dry year in January, February and March is so quickly exhausted, that the people seem to have given up the irrigation of the *rabi* as a bad job, except where as along the lagoons in south Hasanpur or along the numerous small streams in Thākurdwāra, some special natural facilities have been met with. Doubtless the cane cultivation has had a good deal to do with it for no sooner is the farmer free from the task of pressing the cane he has cut in December or January than he has to begin preparing the land and sowing his next year's crop. Still even allowing for this, if, as I think is the case the cultivator can count on almost always getting four or five musils an acre extra by irrigating in a year of average rain-fall, and more in an excessively dry one the expense which he would have to incur in using hired labour would be well repaid him. The real reasons why irrigation of the *rabi* is not more common seem to me to lie first, in the difficulty of tapping the spring and thus obtaining sufficient water for a masonry well in constant use; and secondly in the faults of character which long continued oppression has developed in the cultivators as a body. Of the difficulty of constructing masonry wells in the west and north-west of the district the experiment which Government is now (1880) making is sufficient proof. It seems to be established by this experiment, so far as it has now gone, that the permanent spring is, except in a few exceptional localities at a great depth below the surface, not less than sixty and often as much as one hundred feet; and this is quite enough to account for masonry wells not being in use though it is not alone sufficient to account for the way in which the people let their crops perish without making the use they might of their percolation wells and of the ponds and falls, which could with some trouble often be utilized, though they are not now "

A full account of the experiment referred to in the passage just quoted will be found in the Fourth Annual Report of the Department of Agriculture and Commerce for the year ending 31st March, 1882. One object of the experiment appears to have been to ascertain if the sand could be kept from choking up the wells, and this has not yet been determined.

It remains to notice Mr Alexander's experiments made to discover the yield of various crops. The crops taken were *bájra*, rice, and cotton in the autumn, and wheat in the spring harvest. In 1875-76, a normal year, experiments extending over 37 villages showed the yield of *bájra* to be grain, $7\frac{1}{2}$ maunds per acre, stalks, 22. In 1877-78, when the *kharrif* very extensively failed, the average produce of grain in three tahsils was—Moradabad, 3 maunds 36 sers; Thakurdwára, 4 maunds, 12 sers, Hasanpur 1 maund, 13 sers. But Mr Alexander was inclined to believe this average to be too high, as it made no allowance for land on which, though planted, the crops never came to anything; and this area was extensive, especially in the Hasanpur tahsil. In 1878-79, which was a year only slightly below an average one, the yield in three villages in the *blúr* tract in Hasanpur was 4 maunds 37 sers per acre. On the whole, Mr. Alexander would put the average yield of *bájra* at 6 maunds an acre, noting that it is rarely grown without urd or moth being sown with it.

For a fair average crop of rice Mr Alexander estimates 13 maunds of grain and 24 of straw, but adds that, the fluctuations being very great, it would be safer to put the average all-round produce, taking good years with bad, somewhat lower. Of the two varieties of rice-crops, the early *sáthi* or coarse quality produced,¹ in 1875-76, grain $12\frac{1}{4}$ maunds, stalk 22; the finer grain $9\frac{1}{2}$ maunds, stalk 21. In 1879-80, Mr Alexander found² as much as 16 to 19 maunds per acre of the later rice, exclusive of the weight of the stalks, so heavy indeed was the crop in Amroha, Moradabad, and Thakurdwára that large quantities were spoilt before it could be all got in, labour being scarce owing to the prevalence of fever.

Satisfactory evidence about the cotton crop is very difficult to procure, as it takes so long to collect the produce. But in 1875-76 the average was 5 maunds, including seed, by experiments in 37 villages in Moradabad; while in Hasanpur the outturn was, in 1877-78, 7 maunds, and in Bilán 6, by experiments in 12 and 5 villages respectively.

¹ From enquiries made in the Moradabad tahsil

² In Amroha tahsil

The experiment on wheat crops was made in the spring harvest of 1877-78, a fair average year. The yield of grain in Hasanpur was, on irrigated loam (*dūmot*) of the first quality in the *lāngar*¹ tract, 14½ mannds on unirrigated loam of the first quality on the *bhūr*,² 9 mannds; and on good *bhūr*, unirrigated, 7 mannds. In this year, however, there was some winter rain, and the real difference between the sandy and loam soils did not come out. Experiments in Moradabad and Bilāri showed slightly different results, varying from 14 to 7½ mannds of grain, and 22½ to 12 of chaff (*bhāsa*).

The advance in tillage during the thirty years preceding the recent settlement differed in the various tahsils, but for the whole district it may (thinks Mr. Alexandor) be stated at about 25 per cent. The rent rate reports enable us to show the increase for each tahsil. In Bilāri the increase in cultivated area was 54·9 per cent.³ in Sambhal, 54·96⁴ in Moradabad, 43·1⁵ in Hasanpur, 20·80⁶ in Amroha, 25 per cent,⁷ and in Thākordwārā, 14·27 per cent.⁸ These variations are doubtless dependent on the natural qualities of the soils, the character of the population, facilities for bringing to market the products of cultivation, and the varying degrees of severity with which droughts and other calamities have visited each tahsil, as well as inequalities in the revenue assessments. It must not be forgotten, too, that the measurements at the penultimate settlement, on which the comparison is instituted, were very rough and unreliable.

Of the natural checks on the advance of tillage, *reḥ*, weeds, blights, floods and droughts, the last alone merits a lengthy description. The saline efflorescence known generally as *reḥ*, and locally as *kallar*, is chiefly found in the clay lands of the Ganges alluvial tract. It has been described in several preceding notices (see SHAHJAHANPUR and CANNONPORT). Weeds are amenable to husbandry and are too numerous to be named and described here.¹⁰ Blight is caused by a vast number of insects, a description of which is deferred to the AZAMGARH notice, where a detailed account of them will be given.¹¹ Floods, as we have shown, do much damage to the outturn (*khariḥ*) crops near the rivers, but there is a compensation in the splendid spring (*raḥi*) crops that follow.

¹ High land. ² Sandy soil. ³ Including revenue-free lands; excluding them 56·7 per cent. Excluding revenue-free lands, for which the proportion of cultivated and barren at the penultimate settlement cannot be ascertained. Including revenue-free lands; without them it was 63·35. ⁴ Including revenue-free lands; without them it was 39·55. ⁵ Excluding revenue-free lands. ⁶ Idem. ⁷ *Gaz.*, VI, 40. ⁸ A list and descriptions will be found in Mr. Crooke's Rural Glossary, page 25. ¹⁰ See also the work just quoted, page 81.

But for droughts we look in vain to find any compensation, and of these unmixed calamities the district has had its full share ; while the absence of artificial irrigation has made it (and, until canals are provided, will make it) difficult to mitigate their severity. Six famines have visited the district since British occupation, besides the earlier ones, of which all that is known—and that is little—has been collected in Mr. Girdlestone's report. Of the six famines¹ during English rule the first was in 1803, the second in 1825-26, the third in 1837-38, the fourth in 1860-61, the fifth in 1868-69, and the sixth and last in 1877-78.

The first of these, that of 1803-4, visited Moradabad with great severity, while invasions of Marhattas and Amír Khán's raid aggravated the distress. By the end of July, 1804, when the rain began to fall, Moradabad had attained the unenviable notoriety of having the largest balances (Rs 9,32,759) of any of the surrounding districts.

The next famine was aggravated by the practices of rack-renting and throwing lands out of cultivation—the latter resorted to by the landholders in view of the approaching settlement.

In the famine of 1837-38 Moradabad suffered less than the southern districts of these provinces, and indeed Rohilkhand generally may be said to have escaped with comparatively slight injury. The famine of 1860-61 was the natural consequence of the dry and unfavourable weather which the north-west had experienced since the middle of 1858². No rain fell till the 13th July, and such was the distress that the people were driven, it is said, to the use of mango-stones as an article of diet. These were sold at 1½ maunds for a rupee, while the price of wheat was ranging from 11½ to 14 seers. A fall of rain between the 13th and 18th July induced a hope that the worst results would be averted, but this proved deceptive. Still Moradabad is not included in the parts where the distress was most intense and is not consequently marked black in Colonel Baird-Smith's map. The Collector was Mr (afterwards Sir John) Strachey, and his measures for relief are mentioned in detail in Mr. Girdlestone's report. Thefts and robberies were frequent.

In 1868-69 Moradabad suffered partly from drought and consequent high prices, partly from the incursions of starving emigrants who flocked in large numbers across the Ganges from Rájputána, and partly from the general exhaustion of stocks in Rohilkhand, which the heavy rains of 1869 brought to light. The disastrous effects

Famine of 1868-69

¹ Omitting minor visitations

² Girdlestone's Famine Report, page 71.

of the drought were aggravated by the unfitness of the sandy soil for the construction of temporary (*kachcha*) wells. The measures undertaken for relief were suspension of the revenue demand, and famine works and poorhouses. Mr Manderson, the Collector, started local relief works in January, 1869, and until July these consisted of excavating tanks in Hasanpur tahsil and cutting jungle in Thákurdwára. After July his successor, Mr O. A. Daniell, carried on operations upon the district roads. The total cost of these works was Rs 16,858 of which Rs. 8,850 was debited to a special grant from Government and the balance to local funds. The daily average of persons relieved varied from 54 in January, 1869, to 2,115 in August, when distress was at its height. In September the numbers were 1,182, and the works were closed in that month. Besides these, however, there were works opened by the municipalities of Moradabad, Dhananra and Ohandausi, employing a total of 31,060 persons, at a cost of Rs. 2,636 the Public Works Department operations on the Moradabad Tigrí road, giving employment from January to July, 1869, to a daily average of 1,636 people, at a cost of Rs. 82,634 and thirdly, there were ordinary works in cantonments. Altogether on every kind of local relief work a daily average of 4,885 persons were relieved over a period varying from five to nine months. These were chiefly of the non-agricultural castes until September, when the continued drought compelled even the cultivating classes to rush to the relief works. In addition to local relief works the Eastern Ganges Canal project afforded considerable assistance to the poor of this and the neighbouring district of Bijnor. The daily average attending the poorhouses from July 28th to October 3rd, 1869, was 3,031 and the charges for charitable relief

Poorhouses.

Rs. 14,317. The funds were derived chiefly from local subscriptions and from a small grant made by the Central Relief Committee. The rates of the principal food staple, wheat, may be taken as indicating the progressive pressure of famine. These were in July, 1868, 28 sers 2 chittaks in October 12 sers 18 chittaks; in the middle of February, 1869, 12 sers 8 chittaks; in the second week of April 15 sers 9 chittaks; at the end of June 9 sers 8 chittaks; at the end of October 9 sers 1 chittak; at the end of March, 1870, 9 sers 11 chittaks; average price from July, 1868, to March, 1870, 11 sers 7 chittaks.

The history of the last famine that afflicted these Provinces is given in the official report published in 1880, and the following narrative of its main incidents in this district is taken from it —

Famine of 1877-78.

"Though very inadequate, especially for a district in which rice is one of the chief crops, the rainfall of 1877 was all round better here than in the other districts of the division. The

¹ This was the spring harvest time and the rise is thus accounted for.

average rainfall from June to the end of August for the five years from 1872 to 1876 inclusive, compared with the actual rainfall for the same period in 1877, was (by tahsils) as under :—¹

				Average of five years 1877.	
Thákurdwára	...	...	...	38 2	13 8
Moradabad	.	...	...	32 3	11 4
Amroha	...	..	...	27·5	5 2
Hasanpur	...	...	...	27·2	2 6
Sambhal	...	...	..	27·6	4·5
Bilari	...	..	...	31 6	11 5

"Towards the end of August, 1877, one quarter of the area sown for *khartf* was considered virtually lost, but the rain of the 26th and 27th not only enabled more land to be sown, but for a time improved prospects so materially that mahájans and zamíndárs recommenced making advances of both money and grain to their cultivators. Agricultural operations were consequently renewed in full swing. Both cotton and sugarcane were revived by the rain and looked healthy, though the former was showing signs of premature blossom. The rice was, however, hopelessly gone. Notwithstanding the state of the district, grain was still being exported in large quantities to Bombay and Haidarabad, while the small coarser grains were being imported by cart from Bulandshahr. The Játs were said to have retained grain sufficient for their requirements, not so, the thriftless and improvident Thákurs, who, induced by the high prices, had sold

all they had and spent the money. The chief anxiety at this time

Chief anxiety about Hasanpur and Sambhal,

was about the condition of Hasanpur and parts of Sambhal. Petty relief works were opened at Moradabad on the 30th, and in pargana

Hasanpur a few days later. Mr. Laidman, Assistant Magistrate, and the District Engineer were sent out to arrange for relief there, and for the despatch of able-bodied labourers to Narora, where the Irrigation Department had offered to provide for 3,000 for one month on canal works. The Collector went out into the valley of the Rámanga to see how that river could best be utilised for extensive irrigation, but found that the people had themselves done all that was immediately practicable in damming the stream. Although men, women and children were daily pouring into Moradabad nominally for work, but really to beg, the kankar contractors, only 10 or 12 miles distant, were complaining that they could get no workmen. The filling up of a large and objectionable tank was started as a relief work by the Moradabad Municipality, and worked with great success on the kauri system. At this time the reports from Amroha and Thákurdwára were cheering, and the crops in the south of the district looking well, but the accounts from Hasanpur were distressing. The soil being chiefly *bhár*, *kachcha* wells are impracticable, and there was no crop on the high land. On visiting several villages the Collector found the people already suffering privation. He at once opened out extensions of roads to meet the demand for labour, and in a short time had upwards of 1,000 men employed on the third-class roads, irrespective of those under the Department of Public Works.

"The relief works arranged for at the meeting of 7th September were duly carried out until the rainfall of October, when, as in the other districts, they were

Relief works closed on 19th October, 1877

almost deserted for field labour, and on the 19th the Collector having reported that there was no longer any necessity for relief works,

they were closed with the exception of some extensive municipal works in the vicinity of the city and railway station. These afforded subsistence to large numbers of every age and sex, and materially relieved the poor-house. The daily number of labourers employed was—in September 2,880, in October 1,515, and in November 48.

¹ The average for 17 years for each tahsil is given in part I, *supra*, p. 33.

In September when distress increased the tahsildars and their subordinates and the police were ordered to send in destitute persons to the poorhouses, which were opened at Moradabad (in a grove outside the city) on the 16th September and at Hasanpur a few days earlier. The police and revenue officials were directed to supply all paupers despatched to the poorhouse with food for the road and conveyance when necessary; to report for orders cases of local distress; and to direct to certain specified works all able-bodied labourers in want of employment. Immediately after the first rainfall in December blankets were sent to each police-station to provide against cold on the way into the sadr poorhouse; Rs. 10 to every police station; Rs. 5 to each out-post, to meet the cost of feeding and sending in the starving; Rs. 50 to the District Superintendent of Police to be utilized on tour and the like sum for the same object to the Settlement Officer. As the Hasanpur parganah was undoubtedly the most seriously affected part of the district, the thánádár was ordered to search for the starving and send them in. Those found capable of work were from the poorhouses drafted to the works, while those weakly persons who went to the works in an unfit state were transferred to the poorhouses. Arrangements were also made for opening poorhouses at Chandausi, Sambhal, and Amroha; committees appointed, sites selected, and rules laid down; but it never became necessary to put these poorhouses into operation.

The relief works, closed in October were not re-opened until the first week in February. Relief works re-opened in February 1878 when the crowds of beggars to be met with everywhere showed that distress was on the increase. These works were conducted on the same principles as were in force in other parts of the division, and remained open till the ripening of the rabi rendered them no longer necessary. On the 14th February the number employed on the Government relief works did not exceed 500 while 475 labourers were at work on the municipal relief works, and there were 2,029 in the Moradabad and 850 persons in the Hasanpur poorhouse. A week later the figures were:—relief works (State) 1,316; poor-house, Moradabad, 1,893; poor-house, Hasanpur 745. Among the admissions into the Moradabad poor-house the average of deaths at this time was about 4 per cent. The Collector described the condition of the people in the following terms:—“Distressed cultivators eke out a scanty subsistence with $\frac{1}{2}$ g and vegetables; labouring classes feel the pinch more and throng to the poorhouse; work or gratuitous relief provided for all who apply. At the end of February there were 3,055 persons in the poorhouses and 2,297 on the relief works. The steady fall of prices which occurred at the end of this month caused some improvement; the ordinary grains being quoted at, wheat 11½ sers, barley 15½; gram, 14½; and bajra, 17½. As the rabi crops were now in magnificent condition every day brought further improvement; the prices a week later being:—wheat 11½ sers, barley 1½ sers, and gram 14½ sers. The pressure upon the labouring classes could, however only be relieved by the commencement of the harvest, and until that came the numbers on relief naturally rose, though but slightly —

				Work.	Poor-house.
Week ending	9th March	---	---	3 743	2 748
"	16th "	---	---	3 439	2,396
"	23rd "	---	---	2,782	1 703
"	30th "	---	---	2,102	1,220
"	6th April	---	---	146	201

“In the following week, harvesting having become general and the demand for labor being brisk relief operations ended; relief operations ended; brisk relief operations were brought to a close. The daily average number of labourers employed on works during February and March was —February 1,336; March, 1,811. Throughout the conduct of relief works the

average daily rate earned was per man 1 15 ānas, woman 9 71 pies, children 6 57 pies. On the 11th May the prices ruling were -- wheat $16\frac{9}{16}$ sers, barley $21\frac{7}{8}$, gram $16\frac{1}{4}$, bājra $21\frac{9}{16}$. And there was but little change in them afterwards, for on the 15th June wheat was $16\frac{1}{4}$ sers, barley $21\frac{7}{8}$, gram $15\frac{7}{8}$, bājra $21\frac{1}{4}$. But several of the tahsildars having reported that a want of labor was beginning to be felt, owing to the cessation of field work, orders were given to commence repairs to third class roads as a tentative measure. A work was also opened in the zila school compound, which required protection from the river, the expense being provided from the school funds, but the District Engineer reported that he could not find people to work at subsistence rates. This proved that as yet there was no real distress, and the contemplated opening of relief works and poor-houses was postponed.

"Relief works were, however, started in the beginning of July, and the attendance recorded, but are again recommenced -- week by week, during that month and August was as follows -- in July,

week ending 6th July 2,797 daily, 13th July, 534, 20th July, 1,440, 27th July, 2,351, 3rd August, 3,460, 10th August 4,776, 17th August, 3,648, 24th August, 1,556, 31st August, 2,900. In explanation of the fall in numbers during the second week of July, it may be noted that people left the works after the first fall of rain in the hope of obtaining employment in the fields, but the cessation of the rain and the upward tendency of prices, caused by the dread that there would be a second failure of the monsoon, rendered cultivators unwilling to risk their sowings until the rains should set in more favorably, and laborers were therefore forced to return to the works, the numbers rising gradually till the middle of August, when the introduction of the modified scale of wages and a demand for labor (for the repair of houses and the weeding of the earlier-sown crops) brought about a slight decrease, which, however, notwithstanding the more rigid enforcement of task-work, and the lower wage now allowed, was only temporary, the attendance at the end of the month being nearly double what it was a week before. The pressure was confined mainly to the labouring classes, for the cultivating community were now able to obtain advances freely, seeing that the crops were thriving, though indeed more rain would have been beneficial. In September, too, the numbers continued high, showing -- for week ending 7th September, 3,367, 14th September, 2,827, 21st September, 3,018, 28th September, 2,227, but with the preparation of the ground for the *rabi*, in October, a demand for labor was created, which lasted up to the time for the reaping of the kharif, and numbers fell away rapidly, giving 977 daily for week ending 12th October and only 156 for week ending 26th idem. The works were closed a few days afterwards.

Poor-house relief, too, had been resumed on the 3rd July, but the numbers never reached the height which they had done in the previous cold weather months, the attendance being -- week ending 13th July, 113, 20th July, 188, 27th July, 282, 3rd August, 421, 10th August, 546, 17th August, 694, 24th August, 953, 31st August, 1,244, 7th September, 1,405, 14th September, 1,158, 21st September, 1,136, 28th September, 617, fortnight ending 12th October, 203, 26th October, 177, and on the 23rd November, 117, totally incapable of work of any kind, who were provided for specially."

Regarding the mortality of this last famine the official statement is:--

Mortality. "There was not famine, but only scarcity and resultant dearth, in consequence of which a large section of the community had an insufficient allowance of nutritious food. They

therefore succumbed to disease, generated chiefly by the abnormal cold in the months of December to March. This was succeeded by an epidemic of small-pox which may have been more fatal because the people were weak from previous privation but the mortality, as a matter of fact, was greatest in districts where there was least distress. As this epidemic died out the rate of mortality improved but it was again enhanced by the outbreak of very severe fever at the usual season, which prostrated rich and poor alike. Making allowance for the latter causes, however, there remains a sad tale of deplorable suffering and mortality." The deaths during the 12 months from November, 1877 to October, 1878 were, according to the official returns, Rs 49,278, and the special enquiry made by Major Pitcher showed that the returns were reliable. These figures give the year's death rate as 48.9

There is no stone of any practical use found in the district.¹ The bricks used by natives called *latawn* measure 5" \times 8" \times 1' and are procurable in any of the native towns at 12 annas per 1,000. There is a larger description of brick made in Moradabad called the *chauka*, costing Rs. 8 per 1,000. These are what is termed slop-moulded and are burnt in kilns (*paydica*) with cowdung. Besides the above there are the ordinary 9" \times 4½" \times 8" bricks made by the Department of Public Works, its contractors, and the jail, at a cost of Rs. 10 per 1,000. These are table-moulded and burnt in flame (or French) kilns with wood fuel. There are two kinds of lime used in this district—one made from kankar and known as hydraulic lime, the other from limestone imported from Kumaon. The chief kinds of timber used in building are shisham at Rs. 1-4-0 per cubic feet, mango at 12 annas; jaman at 12 annas; mahua at 8 annas; and sal (imported from the Kumaon forests) at Rs. 2. Kankar is obtainable everywhere to the south of the Rāmghanga, except in the Moradabad tahsil. The principal quarries are at Mundia, Gwāl Khera, and Sundarpur in the Bilāri tahsil; Atrāsī, Patāī, and Parota in Hasanpur; and Tulwār, Maghupura, Dhakia, and Mansūrpur in Sambhal. As a rule kankar is dug at a depth varying from 2½ to 4 feet below the surface of the ground and its principal use is for metalling roads. The cost of digging, stacking, breaking and cleaning 100 cubic feet is Rs. 2, and the carriage 7 annas per mile.²

¹ Occasional boulders are, however met with in the sub-soil.
Executive Engineer.

² Note by Mr. W. E. Meares.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

The earliest recorded estimate of the population of the Moradabad district, since it came under British rule, is that for the year 1808, when the estimated total was 1,421,000¹, but, as we have already seen,² the district at that time included, besides its present area, the district of Bijnor, a large portion of Budaun and parts of Rámpur, Bareilly and the Taráí. There are no separate estimates of the populations of these latter tracts at that time, and if there were they would not be of much value. Indeed the earliest enumeration, which can be dignified by the name

Census of 1847. of a census, was that utilized in the enquiry into "the depressed state of the general education of the people," which resulted in the publication of a *Memoir on the statistics of indigenous education within the North-Western Provinces of the Bengal Presidency*³. In this memoir a table showing "the centennial proportion of males under instruction to those of a school-going age and the average proportion of area to each school in the districts of the North-Western Provinces" gives the totals of the population, distinguishing between Hindus and Muhammadans. From this statement the total population of the Moradabad district in 1847 was 997,362. If the population of parganah Káshipur be deducted, the total in that year for the district, as it now stands—excluding minor variations arising from the interchange of villages—becomes 911,766 and the density 375 to the square mile. But for purposes of comparison these figures are of course of small value, being based on mere general estimates without the employment of any special enumerating agency.

The next general census took place in 1853 and showed for the district, as it now stands,⁴ a total population of 1,052,248⁵. The density was 418.88. The total population had therefore in six years apparently increased by 110,482. The number of villages and townships (including Káshipur) was 2,732, of which 126 had between 1,000 and 5,000, 9 between 5,000 and 10,000, 4 between 10,000 and 50,000, and one more than 50,000. The population of Moradabad amounted to 57,414, of Bachhráon to 5,798, of Hasanpur to 7,569, of Dhanaura to 5,337, of Sirsá to 5,549, of Sambhal to 15,579, of Chandausi to 23,274, of Amroha to

¹ Hamilton's Gazetteer, 2nd edition (1828) II, 246

² *Supra*, p. 5

³ A separate

memoir on the statistics of the North-Western Provinces was also published in 1848 (compiled by A. Shakespear, Esq., B.C.S.)

⁴ i.e. excluding Káshipur. If that parganah be included the total becomes 1,137,247 and the density 421.5

⁵ This does not include the population of the military cantonment at Moradabad, which was found to be 1,214 persons

85,284, of Bhojpur to 5,075, of Mánagar, (or Kánt) to 7,840, and of Sará Tarín to 10,554

The third census, that of 1865, gave a total of 1,021,887,¹ or a decrease of 30,861. The distribution of the population is shown as follows —

Class.	AGRICULTURAL.					NON-AGRICULTURAL.					Grand Total.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindus	137,530	58,736	123,677	73,587	443,810	79,054	42,314	73,875	34,826	270,069	683,358
Muhammadians and others.	64,340	31,743	60,479	29,460	185,029	81,390	33,100	87,041	33,361	173,796	2,98,079
Total	212,420	119,955	184,366	102,047	618,742	123,444	75,414	159,917	68,187	402,814	1,021,557

Besides the population here shown there were 385 Europeans and 24 Eurasians. The population to the square mile was returned as 445 inclusive of Káshipur pargannah, but excluding that tract it becomes 449.² Of the 3,027 villages and townships,³ 2,549 are recorded as inhabited and of these 2,422 had less than 1,000 and 114 between 1,000 and 5,000 inhabitants. Of the 13 towns with over 5,000 inhabitants two were in Káshipur the others were Moradabad (57,804), Sambhal (41,456), Amroha (32,314), Chandauli (22,122), Mánagar (7,508), Hasanpur (7,428), Bachhráon (6,018), Dhauaura (5,382), Mughalpur (5,171), Sirel (5,147), and Narauli (5,085).

The more scientifically-conducted census of 1872 permits the statistics to be given in greater detail and the following table shows the population for each pargannah separately:—

Parganah.	HINDUS.				MUHAMMADANS AND OTHERS NOT HINDU.				Total.	
	Up to 15 years		Adults		Up to 15 years		Adults			
	Male.	Fe- male.	Male	Fe- male.	Male	Fe- male.	Male	Fe- male.	Male	Fe- male.
Moradabad	30 073	25 004	43 959	34 130	50 807	18 040	37 715	27 368	122 351	108 510
Hilari	34 898	29 476	51 098	45 067	11 833	10 594	17 360	16 016	115 149	100 933
Sambhal	53 167	26 603	49 361	43 938	18 380	15 701	22 525	22 758	120 749	106 662
Hasanpur	28 221	22 985	37 880	32 675	8 924	7 180	11 447	11 008	85 773	72 808
Thakurdwara,	16 149	13 480	23 374	20 349	8 914	671	12 312	1 765	80 49	92 164
Amroha	23 628	19 603	32 267	29 104	14 701	13 028	20 697	21 379	92 453	83 228
Total	168 624	138 365	238 726	209 164	79 465	60 584	111 958	109 349	496 776	525 255

¹ Again excluding Káshipur and the population of the military which amounted to 1,651

² The area in the former case is 2,160.74 and in the latter 2,273.87 square miles

³ Included in 179 in Káshipur

The total (1,122,131)¹ showed an increase of 100,335 over the total by the 1865 census. The area was returned at 2,272 square miles. The townships and villages numbered 2,152, of which 2,319 had less than 1,000, 121 between 1,000 and 5,000, and 12 more than 5,000 inhabitants. The population of Moradabad amounted to 62,117, of Sambhal to 46,971, of Amroha to 31,904, of Chandani to 23,686, of Harsampur to 8,417, of Mannagar or Kánt to 7,030, of Bachhrión to 6,768, of Sirsi to 5,607, of Mughalpur to 5,331, of Dhanaura to 5,287, of Narauli to 5,197, and of Bhojpur to 5,121. Although superseded by the more recent figures of the 1881 census, the following statistics obtained in 1872 may yet be included here with advantage for purposes of comparison:—

	Hindus	Muhammadans	Christians and others.	Total
Number of enclosures.	80,108	41,792	31	121,931
Number of houses built with skilled labour	8,574	8,561	33	17,128
Number of houses built with unskilled labour,	162,211	72,911	94	235,216
Total number of houses,	170,745	81,472	127	252,344

Population (1872)	Male	Female	Male	Female	Male	Female	Male	Female
Landowners ..	6,488	5,702	4,260	4,678	2	4	10,750	9,914
Agriculturists ..	246,390	211,169	82,761	77,027	2	3	329,153	288,199
Non-agriculturists ..	152,172	129,958	104,170	97,093	231	161	256,873	227,212
Total ..	405,350	346,429	191,191	178,758	235	168	596,776	525,355
Able to read and write, { 12 years of age	2,981	...	1,333	...	11	...	4,328	.
{ 12 to 20 years	2,215	..	1,172	...	7	..	3,394	..
{ Above 20 "	9,522	..	3,832	1	78	...	13,432	1
Total of all ages ...	14,721	...	6,337	1	96	...	21,154	1

It remains to notice the statistics collected at the census of 1881. As the experience gained in former attempts was available to guide the operations of this one, we shall find, as we might naturally expect, greater accuracy in details and an abandonment of some heads of information, which it was found impossible on former occasions to obtain with sufficient correctness to warrant the expense of collecting them. Especially was this the case with the subdivisions of castes and with the

¹ Census (1872) report. in Form II. of the recent (1881) census the total is given as 1,122,357.

confusing two-fold subdivision of districts for fiscal purposes into tahsils and parganahs, which, although still lingering in some districts, has been abolished in Moradabad¹

The totals by religion are shown for each tahsil as follows —

Tahsil.	Hindus.		Musulmans.		Jains.		Christians.		Others.		Grand total		Area in square miles.	Density per square mile.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Moradabad.	124,909	62,471	86,616	47,377	162	46	727	371	149	82	231,863	110,207	811.3	742
Thakurdwara	71,288	35,073	38,808	17,944	—	—	—	—	—	—	109,896	51,037	238.2	481
Hilari	189,143	79,763	60,033	25,444	125	28	180	84	3	1	249,724	105,350	823.4	690
Sambhal	166,78	78,031	80,878	39,418	180	90	273	123	—	—	248,107	117,666	463.8	359
Amroha	103,926	47,861	69,499	35,071	104	51	269	178	18	3	174,014	83,169	564.8	412
Hasanpur	122,199	85,601	59,282	12,703	—	—	326	149	—	—	161,809	74,453	249.0	292
Total	767,841	356,809	384,718	166,922	571	267	1,077	611	169	32	1,155,173	544,882	2281.6	106

The area in 1881 was returned at 2,281.8 square miles; and the population, 1,155,173, was distributed amongst 18 towns and 2,433 villages. The houses in the former numbered 81,608 and in the latter 112,028. The males (610,291) exceeded the females (544,882) by 65,409, or 12 per cent. The density per square mile was 506.2; the proportion of towns and villages per square mile 1.07, and of houses 62.9. In the towns 6.8 persons and in the villages 8.3 persons on an average were found in each house. In the 9 years between 1872 and 1881 the total population had increased by 38,042, the increase in the males being 18,516, and in the females 19,527. The total increase represents a rate of 2.9 per cent.

Following the order of the census statements we find² the persons returned as Christians belonged to the following races:— British born subjects, 262 (27 females); other Europeans 111 (46 females); Eurasians 109 (64 females); Armenians 1; and natives 1,894 (674 females). The sects of Christians represented in Moradabad were the Churches of England and Rome, Presbyterians, Baptists, American

¹ How hard a death the *pargana* sub-division is dying may be seen by the frequent use of the term *pargana* to indicate the modern tahsil.

² Form III.A.

Episcopalians Methodists, Methodists (including Wesleyans) and Armenians. In every 10,000 of the total population there were 5,283 males and 1,717 females. Of Hindus there were in every 10,000 of the population 6,617; of Musalmans 3,330; of Christians 16; and of Jains 5. Among Hindus there were, in every 10,000, 5,353 males; among Muhammadans 5,110; among Christians 5,079; and among Jains 5,321.¹

Of single persons there were 278,128 males and 173,772 females; of married 291,135 males and 290,895 females; and of widowed 41,028 males and 80,215 females. The total minor population (under 15 years of age) was 410,914 (203,665 females), or 58.1 per cent; and the following table will show at a glance

the ages of the two principal classes of the population, Hindus and Muhammadans, and of the total population, with the number of single, married and widowed, at each of the ages given:—

	HINDU						MUHAMMADANS						TOTAL POPULATION					
	Single		Married		Widowed		Single		Married		Widowed		Single		Married		Widowed	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Up to 9 years	109,222	93,915	1,093	7,255	50	43	52,927	50,180	459	1,391	17	26	159,470	111,410	1,522	4,080	67	69
10 to 14 "	79,633	13,527	10,311	21,218	417	334	21,510	10,569	3,624	8,070	167	119	61,587	21,710	13,098	29,332	615	452
15 to 19 "	15,801	671	17,325	25,249	157	673	8,271	1,605	6,572	11,643	339	272	23,497	2,605	23,038	36,960	1,298	918
20 to 24 "	8,274	211	24,066	30,017	1,565	1,316	4,111	700	10,531	15,843	728	470	12,515	611	34,670	40,844	2,690	1,702
25 to 29 "	5,807	169	30,660	31,339	3,140	2,115	2,416	209	14,612	10,098	1,111	823	8,310	360	45,017	47,529	4,202	3,044
30 to 39 "	5,197	268	49,810	39,038	5,021	5,639	1,631	260	23,555	20,905	2,050	2,957	6,878	471	70,530	61,065	7,094	8,698
40 to 49 "	2,514	120	32,738	25,350	5,325	10,197	593	129	16,208	12,039	2,058	5,112	3,115	250	49,142	38,371	7,401	15,83
50 to 59 "	1,814	70	20,579	12,351	5,291	14,126	271	88	10,674	6,705	2,105	7,193	1,580	161	31,517	19,155	7,503	21,588
60 and upwards	918	78	12,815	4,638	6,902	18,430	216	71	7,361	2,410	3,172	9,829	1,131	149	20,211	6,963	10,098	28,295
Total	185,349	109,652	196,607	191,215	29,091	52,933	91,976	63,078	93,926	90,127	11,840	27,167	278,128	173,772	291,135	290,895	41,028	80,21

Of Christians, who are included in the last six columns of the statement just given, 5 persons (4 females) are returned as married under the age of 10 years and 37 (20 females) between 10 and 14, there was one widower

¹ Of course the reader will remember that ratios only are given, the totals of Christians and Jains fall far short of these numbers. It would be more correct perhaps to show the proportions thus: Christian males 5679, Jain males 5324.

under 14 years. Among the Jains 2 only (1 females) under 10 are returned as married.

Of the total population 113 403 (65,194 females), or 9.8 per cent., are returned as born outside the limits of the district. Of the total population 1,125,741 (548,860 females), or 97.4 per cent. are returned as unable to read and write and not under instruction 20,882 (510 females), or 1.8 per cent., are shown as able to read and write, and 8,550 (512 females), or 74 per cent., as under instruction. Of those able to read and write 14,310 (219 females) and of those under instruction 4,682 (221 females) were Hindus. The Muhammadans who came under these categories were 5,932 (169 females) and 3,538 (166 females) respectively. Of the Christians 424 (121 females) are returned as literate and 270 (123 females) under instruction and of the Jains 68 (1 female) were literate and 23 (2 females) under instruction.

The next four statements¹ give us the infirmities of the people. The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district, the religions of course being those to which by common repute these unfortunates are supposed to belong or the religions of their parents. The total here of all religions was 170 (44 females) or .014 per cent.² The largest number of males (47) were of the ages 20 to 30 years and of females (11) from 20 to 30 and 40 to 50. But 18 males and 6 females in this category are returned as of ages "over 60". With regard to these last some suspicion of inaccuracy may be justified, as even in the case of ordinary individuals there is a marked tendency among natives to exaggerate the ages of those above 50, and it is notorious that the statements of uneducated villagers in regard to such matters are quite untrustworthy. Distributing them by religions Hindus thus afflicted were 73 (22 females) of all ages from 10 upwards, the highest numbers being 18 (8 females between 20 and 30, and 17 (6 females) between 40 and 50 years. Of Muhammadans there were 97 (22 females), the highest number for females being 85 from 20 to 30, and for females 8 between 40 and 50 years. No members of other religions are returned as of unsound mind. The

total number of blind persons is returned as 4,055 (2,162 females), or .35 per cent.³ Of these more than one-third, or 1,412 (858 females), were "over 60"; 703 (383 females) between

¹ Forms XIV, XV, XVI, and XVII. ² I. e., one in every 10,000 of the population.
³ I. e., 35 in every 10,000 of the total population.

confidently of their accuracy in the matter of caste subdivisions, but we have nothing better to turn to for an enumeration of the persons belonging to each. By the 1872 census these subdivisions and the numbers in them are thus given —

						Total
Bhât	...	...	...	...	..	23
Chanbe	...	...	...	...	...	11
Dûbe	...	...	...	...	...	1
Gaur	...	...	...	...	...	27,845
*Gujrâti	...	...	...	...	...	28
Gantam	...	...	...	...	...	103
Jotashi...	...	...	...	...	...	210
*Kananjiâ	...	...	...	...	...	1,342
Mahârâshtra	...	...	...	...	...	6
Mârwarî	...	...	...	...	...	129
Upâdhyâ..	...	...	...	...	...	2
Pânde	...	...	...	...	...	6
Rastogi	...	...	...	...	...	14
*Sârâut	...	...	...	...	...	4,348
Sanâdh	...	...	...	...	...	2,720
Sarwarîâ	...	...	...	...	...	7
*Tailanga	...	...	...	...	...	23
Unspecified	...	...	...	...	...	10,460
Total						47,744

That more than a fourth of the whole should come under the head "unspecified"—and thus in the case of the highest caste—illustrates the difficulty of obtaining a correct statement of the numbers in each subdivision. The absence of specification is attributable as much to the ignorance and indifference of the enumerators as to any dislike on the part of Brahmans to disclose the clan or *gotra* to which they belong, although doubtless to many of them the answer that they are Brahmans would appear a sufficient compliance with the State-enquiry concerning them. The list given in the census report has no claim to scientific accuracy. It is not a list of tribes, clans or *gotras*, but a jumble of some of each, with a few honorary titles added. The names marked with an asterisk, viz., Gaur, Gujrâti, Kananjiâ, Mahârâshtra, Sârâut and Tailanga, are names of six of the great tribal divisions. The Gaur, Kananjiâ, and Sârâut are three of the five northern or Gaur tribes; the Gujrâti, Mahârâshtra, and Tailanga are members of the Drâvîra or southern tribes. Rastogi are mentioned in Mr. Sherring's work as a trading clan of Vaisyas, but no subdivision of Brahmans under this name is given. Sanâdh and Sarwarîâ (also called Sarjupâri) are two of the five great sub-classes of the Kananjiâ tribe. Gantam is the name of a *gotra* running through many tribes. Jotashi or Joshi is an inferior order employed in casting nativities. Dûbe, Chanbe, Pânde, Upâdhyâ (correctly Upâdhyâya) are titles applied to Brahmans of many different tribes. The Chanbes of Mintra alone appear to constitute a separate order

Pāṇḍe (said by Fallon to be a corruption of *pandit*) is said to be specially applied to the Bhāradvāj *gotra* of Kanañjīā Brahmins. Upādhyā, originally 'a teacher of the Vedas', has come to mean 'a teacher' generally. Bhāts are not usually recognized as Brahmins, but Bhat is a title of learned Brahmins and the name of one of the three divisions of Kashmiri Brahmins. Mārwāri is a common title of traders from Central India, and many of those bearing it are Jains.

The following brief account of Brahmin subdivisions embodies, it is believed, the most recent conclusions arrived at concerning them.¹ All the numerous tribes and sub-divisions—of which a list with their localities is given by Mr Sherring in the second volume of his work²—profess to have had the same origin, and there are grounds for believing this profession to be sustainable: and that, in spite of differences in language, customs and physique, the great Brahmanical community is one and the same people, who have preserved the purity of their blood with, on the whole, wonderful success. But having conceded this, we must also admit that there are as great differences between the various tribes of Brahmins as are found between them and Rājputs, Brahmins and Vaisyas or, indeed, as between Brahmins and Sudras. Greater diversity in colour and stature need not be sought by the opponents of their claim to a common origin than are seen between the Brahmins of Bengal and those of the North-Western Provinces. The former are comparatively short in stature and are often of a deep brown hue approaching to dark; while the latter, in common with the Brahmins of Gujarāt and the Konkan, are fair, tall and of singularly expressive countenances. Whatever may be thought of their claim to a common origin in the far distant past, the sub-castes must now be regarded as so many separate tribes. They are socially distinct and form no alliances with one another, nor for many ages apparently has there been any real union between the great branches of the Brahmanical race. When the severance began it is impossible to say. To quote Mr. Sherring's words, "The tree itself has dried up and no longer exists. The branches have taken root, and now flourish as separate trees."

Nor was caste an institution handed over to the Brahmin, for (writes Mr. Sherring):—³

"He could not now exist, and he could not have existed at all, bearing the distinctive characteristics which he has exhibited during the time in which he has displayed them, without having caste as the objective form in which his ideas were realized. Caste was not handed down

¹ Summarized from Mr. Sherring's *Hindu Castes and Tribes*, Vol. II., Introduction.

² *Ibid.*, II., pp. xxii. to xlv.

³ *Ibid.*, III., 231.

to him. It was begotten by him was a necessity of the situation to which he had brought himself, was conceived in his own fruitful brain, was as much a result of his imaginings as Brahmanism itself. He did not become a complete Brahman all at once, nor did he give, so to speak, bodily shape to caste by an instantaneous volition. There were doubtless historical gradations in the development of Brahmanism and caste: but nevertheless the growth of both was comparatively rapid and they attained maturity together."

Caste once established, the process of subdivision soon extended it far beyond the original prescriptive four fold division and the traditional thirty-six castes, of which Hindus to the present day speak, became increased to hundreds and thousands. Simultaneously with this increase a feeling of mutual hostility, described by Mr. Sherring as "an anomalous principle of national existence,"¹ grew up among the separate tribes, so that—

"The Brahman on the banks of the Saraswati in the Panjāb was a being different from the Brahman on the banks of the Ganges and the Sarjā, and both withdrew their sympathies from the Brahmans of the Nerbudda (Narmada) valley of the Godavary and of the country beyond. The Brahmans becoming split up into numerous branches,—according to their geographical position, their observance or non-observance of certain ceremonies and customs, their eating or not eating of certain food, and many other circumstances which, though perhaps in themselves trivial, yet were abundantly sufficient to serve as reasons for separation when the desire to part had once been formed,—soon began to exhibit distinct ethnological characteristics. After a few hundred years of disintegration, marked differences showed themselves in the Brahmanical community; and what shall be said of 2,000 years and upwards of such disintegration?"

If we examine the names of the various clans we shall find them mostly derived from places or individuals; only a very small proportion are generic and allude to the broad relations of Brahmanism. 'Thus revealing, says Mr. Sherring, "the wide-spread desire of Brahmans to make little account of, if not to drop entirely, their historical and common associations, and to elevate into great importance the petty interests of small communities. In their supreme attachment to Hinduism and their intense belief in the superiority of their order, but in no other sense, are they one family—a family, however, as shown above, divided into hundreds of factions through internal dissension and corruption.' For the legendary histories of the clans included in the census report of 1872, as existing in this district, the reader must be referred to previous and subsequent district notices² to repeat them here would be mere waste of time, and there are it is believed, no tribes or clans in this district not mentioned elsewhere in this series.

An alphabetical list of the Rājput clans found represented in the district is given below. It was kindly supplied by the Deputy Superintendent of Census Operations in anticipation

Rājputs.

¹ *Ibid.*, III., 233.

² See Part III., under "Castes," in each volume of this series.

of the published report. The population of those whose numbers exceeded 100 has been inserted :—

Clan.	Total population.	Females.	Clan.	Total population	Females.
Amrat			Jewár		
Bachhal			Shonk		
Baghel			Kachhwāha		
Barana			Katānia		
Bas	665	293	Karanwar		
Bakaria			Katehrīā	8,863	4 162
Bargujar	6,372	2,551	Khajuri		
Bulandshahr			Khajwāl		
Barodha			Kunder		
Batais ¹	201	103	Nalkumbh		
Bhadauria	130	60	Pamar, Panwār, or	2,553	1,068
Bhagwat			Pomar		
Bhal			Panwāsa		
Budr			Pander		
Chandel			Raghūbansi		
Chauhān	4,650	1,993	Rama		
Chokoha			Rangbar		
Dikhit	171	74	Rathor	774	340
Dhakri			Salagar	173	68
Dor ²	682	291	Sakarwār	243	109
Gagharwār			Sheobansi		
Gaharwār			Sikar		
Gahlōt	179	71	Sombansi		
Gangabansi			Sulankh		
Gaur	2,169	919	Sūrajbansi		
Gautam	1,203	507	Tomar		
Gūātir			Yādubansi		
Gonhr			Unspecified	3,223	1,327
Gurātar					
Gwalband			Total of clans with	32,672	14,108
Jādon	171	76	more than 100 mem-		
Janghāra ³	137	49	bers		
Janwar			Ditto less ditto...	831	390
Jaiswar					
Jatwar ⁴	113	47	Grand total	33,503	14 498

The most numerous are the Katehriās (8,863), Bargujars (6,372), Chauhāns (4,650), Pamārs (2,553), Gaurs (2,169) and Gautams (1,203). Of these the Katehriās have been sufficiently described in the Bareilly⁵ and Sháhjahānpur notices; the Chauhāns in those of Mainpuri,⁶ Bijnoi⁷ and Sháhjahānpur; the Pamārs in those of Farukhabad⁸ and Sháhjahānpur; the Gaurs in those of Bareilly, Cawnpore⁹ and Sháhjahānpur; and the Gautams in those of Bareilly and Sháhjahānpur.

Of the Bargujars mention has been made in several notices, they form the most numerous clan in Bulandshahr, where the principal families (writes Mr Growse) have been Muhammadans for some centuries past, and are also

¹ Or Batais ² Or Daur ³ Or Janghāri ⁴ Or Jatwār. ⁵ Gaz, V, 577.
⁶ Gaz, IV, 544. Besides the Rajput clan there are Chauhāns who are not recognized as Rājputs and apparently do not claim to belong to that great division. More will be said about these people later on. ⁷ Gaz, V, 286. ⁸ Gaz, VII, 68. ⁹ Gaz, VI, 57.

found in large numbers in Aligarh. In Budann they are less numerous, but still are important landholders, at least in Rajpura parganah. Their rank in this district entitles them to a brief notice.

The Bargujars are one of the thirty six royal races of Rájputs, descended, like their opponents, the Kachhwáhas, from Ráma, but through Lava, the elder¹ son. They are found in large numbers in Sambhal, Bilári and Amroha tahsils. Colonel Tod says that it was in Anúpsahr² that the Bargújars, on their expulsion by the Kachhwáhas from Rajor, found refuge. Their own assertion is to the same effect and they attribute their establishment in these parts to the favor of the Dor Rájputs, into which family their rāja is said to have married. By the assistance of the Dora they expelled the Mewáts and Bishara. Jutu, one of the sons of the rāja (Partáb Singh), who originally led the emigrants, settled in Katehr or Rohilkhand. Their claim to antiquity is supported by a passage in the Ráthor genealogies, and no doubt they long preceded the final Muhammadan conquest of Kannauj. Sir Henry Elliot writes —³

"While the Katehr Bargújars and the Anúpsahr family have preserved their ancient faith, nearly all the Doáb tribes, which preceded the expulsion of their chief from Rajor have turned Alhammadians; and the early opponents of the British in Ramonah and Pandriwal were Bargújars of that persuasion. They still, however appear proud of their Rájput lineage, for they assume the appellation of Thákur. Thus we hear the strange combinations of Thákur Akbar Ali Khán and Thákur Mardán Ali Khán.

"At their marriages they paint on their doors and worship the image of a Kabárit or female bearer under whose instructions they executed a stratagem by which they exterminated the Mewáts, who had been engaged in a drunken revel during the *Holi*. Some of the Musalman families have of late discontinued this custom.

The rāja of Majhola in the south-east of Sambhal belongs to this clan. To an ancestor of his, rāja Díp Chand, the old parganah of Majhola was given under a *farmán* of the emperor Akbar in the year 966 A. H. (1558 A. D.). The present rāja traces his descent direct from rāja Partáb Singh through his eldest son, Basant Pul. The genealogy includes 37 names, of whom the rāja Díp Chand just mentioned is the twentieth in descent from Partáb Singh. The following is the legendary history of the clan as given by a local contributor⁴. After mentioning their claim to be descended from rāja Lava, a son of the rāja Rámchandra or Ráma of Ajudhya, which would make them belong to the Surajbansi stock, the local account proceeds thus —

"The eldest son of Rámchandra had more than one wife and as the clan are descended from the second wife (*garjari* or *garori*),⁵ they are called Bargújars. Rája Partáb Siob a

¹ Sir Henry Elliot says "second," but Mr. Beames says "elder" and quotes as his authority Tod. *Rajasthan*, I., 46 117; II. 264. ² In the Bulandshahr district. ³ *Supp. Gloss.*, I., 82. ⁴ Ganga Parshád, Deputy Collector. ⁵ L. c., Young (Chakri) Rán.

Bargújar, was a relative of Prithiví Ráj and resident of Rajor in Rájputána. He is said to have been deputed by that chief to repel an invasion of the Chandels under Alha and Udal, the Bânáphar generals of Rája Parmál of Mahoba. He arrived at Pahásu in the Bulandshahr district, where he found the Mewátis in power, and was there asked by a Thákur woman to protect her against them. He ordered a general massacre of the Mewátis and rid the country of them. In the meantime news of the victory reached Chait Singh, son of Balwant Singh of Kol, who was so pleased with the conduct of Partáb Singh that he gave him his daughter Parmán Dái in marriage. On his return from Mahoba, Partáb Singh settled down at Chandra in the Bulandshahr district and took possession of 1,956 villages on both sides of the Ganges. Partáb Singh had three sons by his Dor wife—Basant Pal, Badhan Deo and Hathí Sah, and two sons by a second wife, Sarúp Kunwar, viz, Rámúj and Játúj. On the death of Partáb Singh, Hátthi Sáh settled in Naráolí and occupied 175 villages, Badhan Deo obtained 210 villages in Jadwár of Sambhal and Basant Pal became rája of Majhola. The successors of Basant Pál were Udal Pál, Ugrasain, Askaran, Bháu Singh, Dásákaran, Kanhai Sain, Kanhai Sain II, Kírat Singh, Sansár Chand, Laram Deo, Sáhíb Khán or Sáhíb Ján, Pahár Singh, Achal Singh, Angad Sain, Bhárat Chand, Narendra Chand or Narbad Chand, Chandra Sain, Díp Chand, Bikram Singh, Naráyan Mal, Rám Chand, Dál Singh, Balkaran, Jagannáth, Mahá Singh, Bhagwant Singh, Gulál Singh, Lachhman Singh, Madan Singh, Debi Singh, Girdhári Singh, Narpat Singh, Bikram Singh, Híra Singh and the present rája, Shioráj Singh.

"In the reign of Akbar rája Díp Chand received a *farmán* from the emperor granting him the parganah of Majhola, the document is dated 966 *Hijri* or 1558 A. D., and is still in the possession of the family. A *farmán* of Anrangzeb authorises Bhagwant Singh in 1090 H. (1679 A. D.) to construct a fort on his estate and confirms him as the rightful successor to Mahá Singh. A *farmán* from Asaf-ud daula to Bhagwant Singh, dated in the first year of his reign, is said to exist, conferring on him a *jágír* which would indicate a rule at least to 1775, and consequently lasting for 96 years. Girdhári Singh was alive in 1784 A. D., as appears from a *farmán* addressed to him bearing that date.¹

"To this family belong Chaudhri Ugra Sain, who holds twelve villages in Sambhal and sixteen villages in Bilári. The Naráolí Bargújars are descendants of the Hátthi Sáh above mentioned."

Of the clans with less than 100 members many are probably subdivisions of the larger clans. A few are undoubtedly principal subdivisions, such as the Sulankhi, called also the Chálukhya, which is one of the Fire-races (*agnikula*) the Báchhal, which we found to be a very important tribe in Shábjahánpur: and the Chandelas, who, however, occupy a secondary position among Rajputs, as is evidenced by their not intermarrying with the superior clans. On the other hand the Baghel and Bhál are usually accounted sub-classes of the Sulankhi tribe. The Naikumbh is sometimes reckoned amongst the 36 royal races, but there is reason to believe that it is really a branch of the Chaubán.² But we have neither the materials nor the space for an exhaustive examination of these clans. The task, if undertaken at all, should be attempted for the whole of the provinces in a separate publication.

¹ The writer does not comment upon the somewhat remarkable fact that four successors of Bhagwant Singh are crowded into the nine years between 1775 and 1784, remarkable even on the supposition that those were the final and initial years of Bhagwant Singh's and Girdhári Singh's rule.

² Sherring, I, 169

The subdivisions of Banias found in 1872¹ were Agarwálas (11,270),
 Banias. Bārahmaṇi (3,788), Bishnois (3,557), Baranwārs
 (2,784), Ghoṭas (1,948), Gatahs (1,849), Dasas (1,880),
 Vaishnavas (1,386), Chausainis (1,298), Kwartanis, Dhūsars, Gindanrias,
 Khandelwáls, Kándús Máhnars Maheśris, Rastogís, Rāntgís, Rahtís and Sardogís
 —the eleven last with less than 1,000 members.

The Agarwálas generally derive their descent from Agar Náth (or Jen), who
 Agarwálas. founded the family at Agroha, on the confines of Hun-
 riána. He is said to have had 17 sons, from whom the
 seventeen clans (*gotra*) of Agarwálas are descended. The Bārahmaṇis or (as
 Mr Sherring calls them) Barhsems also derive their origin from Agroha.

The Bishnois or Vishnois and Vaishnavas are shown in the census returns
 Bishnois and Vaishnavas. as two clans, but only the former is mentioned in Sher-
 ring's work as 'a clan of Vaisnava. In Wilson's
 Glossary both names are given, apparently as those of separate subdivisions.
 Sir H Elliot describes a 'Bishnavi' tribe which, he says, is "not to be con-
 founded with the ordinary 'Vishnavas'. Sherring's description clearly ap-
 plies only to the former, of whom he writes "They take the name from
 their special addition to the worship of Vishnu, although they also worship
 other divinities and conform to some of the religious observances of Musalmáns."
 A different derivation of the name from Bishnu, a Taga Brahman and pupil of
 a free-thinking Musalmán ascetic—is given by Sir H Elliot on the authority
 of the *Tambúlu Ljáhlin*. Mr D M Smenton describes the Bishnois as "a
 class of dissenters from Hinduism akin to the Saráogís. They live aloof alto-
 gether from orthodox Hindus, will not eat flesh of any kind and only partake
 of food cooked by their own tribesmen. Certain sections of this body bury
 their dead and contract marriage like Muhammadans. They are a rather
 selfish but independent body, fast money makers, bad spenders and hard dealers.
 They and the Banjāras do a large carrying trade in the old fashion with ponies
 and bullocks. "They have been settled in Moradabad for more than 300
 years² and are found as landholders chiefly in Mughalpur, Amroha, Kant and
 Thákurdwára.³ One of this tribe, Chandhri Mahtáb was formerly Governor
 (*Adzim*) of Moradabad.⁴ Mr Ibbotson writes "The Bishnois of Huniān
 are mostly Jāts or Barhāfs they have nothing whatever to do with Vaishnavas,

¹ As already stated the census of 1881 ignored them. The figures of the 1872 are not reliable but they are the only ones forthcoming of a caste of this caste. For a fuller account of them generally see under *HINDUS* below. Sherring I, 294. ² Mr Morrison says that the towns of Kant and Salempur are among their headquarters. ³ Note by Pandit Ganga Parbáti, who vaguely says it was "in the time of the Vazir of Oudh."

and are said to derive their name from the 29 (*bis nau*) precepts of their sect. The Bishnois are very scrupulous about flesh, but have few Musalmán customs. The Vaishnavas, Bishnois and Satáogis are not properly described as subdivisions of Banias, but are sects.

Dasas are described by Mr Sherring as illegitimate descendants from an Agarwála named Basu and are counted by him as a subdivision of Agarwálas. The Dhúsars came originally, it is said, from Delhi, where they are distinguished for their talents as singers, cultivating a peculiar strain or measure in which they are unsurpassed.¹ Mr Channing, in his report on the Gurgaon settlement, writes of the Dhúsars of that district as claiming to be descended from Brahmans. He states that they derive their name from Dhosí, a flat-topped hill near Narnaul, where their ancestor, Chumand, performed his devotions. Besides being rigid in the performance of Hindu ceremonies—mostly worshipping Vishnu rather than Siva—there is little further to be said about them.

The Rahtís, also called Kaiyáns, are an inferior class of Bohras or money-lenders. They lend money to agriculturists and others in a small way, generally by tens, and for every ten rupees take a bond for twelve payable by instalments of one rupee per mensem. The continually revolving nature of their dealings, and monthly visits to each of their debtors, have, with reference to the constant revolution of the Persian-wheel (*rahat*), procured them the designation of Rahtís. The derivation of the term Kaiyán is not so certain.² Bohra is probably from *beohar*, meaning 'business' or 'trade', and is applied to others than Banias proper, especially to Brahman money-lenders. Between the dealings of Rahtís and Bohras Sir Henry Elliot notes the distinction that the former require repayment of loans in cash, while the latter are ready to receive every marketable commodity.³

Of the remaining subdivisions the accounts given present no features of sufficient interest to detain us. We may just note in passing, however, that the total population of Banias has apparently fallen from 32,261 to 30,458—a reduction of 8,803, or 19 per cent—during the interval between 1872 and 1881. This falling-off cannot be accounted for by the exclusion of Jains in the census of 1881, as the total number of Jains returned is only 571, a suspicion however exists that many Jains have gone into the returns as Hindus.⁴

¹ Sherring, I, 293

² Rája Lakshman Parshád says it is from *Káin* ('what?' 'wherefore?'), a word they are continually using in ordinary conversation (Bulandshahr Memoir, p 152)

³ Suppl Gloss, I, 44

⁴ A reference to the district authorities has failed to elicit any satisfactory explanation of the decrease of 19 per cent above mentioned.

Among the "other castes" the census returns give the population of the following,¹ to which the name of the special calling or trade followed, or other brief note to aid in identifying them, has been added —

Caste.	Total population (In 1881)	Females.	Caste.	Total population (In 1881)	Females.
Ahar (cattle-breeder),	37,706	18,912	Kāyasth or Kāyasth (scribe)	10,870	4,762
Ahīr (cowherd)	16,567	6,881	Korī (weaver)	3,881	1,784
Barbāī (carpenter) ...	6,043	2,854	Kumbhār (potter) ...	21,026	10,386
Bh ngī (sca. senger) ...	347 1	11,609	Kurmi or Kurmi	1,048	411
Bhar (aboriginal) ...	5	1	Lodh or Lodha (cultivator).	12,734	5,868
Bhāt (genealogist or negyrist).	1,272	632	Lohār (blacksmith) ...	665	324
Bh rjī or Barbhunji (grain p. reher)	4,506	2,024	Loniā (salt-extractor),	31	
Chamār (carrier agri. culturist).	179,368	85,186	Mālī (gardener) ...	63,650	31,480
Dhān k	28	11	Mallāh (boatman) ...	504	303
Dhobi (washerman)	66 1	3,225	Nāl (barber) ...	10,038	4,623
Dom	5	3	Pāl (fowler watchman)	28	14
Gadaria (shepherd) ...	23,703	11,217	Sunā (gold and silver smith).	6,278	2,916
Gosāī	2,449	1,674	Taga	10,559	4,299
Gūjār	2,163	6,036	Tamoli (betel-nut seller).	326	160
Jāt	50,4 4	22,199	Tell (human)	450	193
Kāchhi (ag. culturist)	14,849	7,405	Unspecified	99,313	45,921
Kahā (palki bearer),	30,7 7	14,601			
Kalwār (dumblers) ...	677	279			
Khatik (pig and poultry breeder)	1,164	566			
			Total	650,367	306,490

Castes and occupations are inextricably mixed up, and many of the names of the latter, which will be given hereafter, are ordinarily used as caste names.

Ahīrs must not be confounded with Ahars, who are found at present on the banks of the Rāmāganga, in Sambhal, Rajpura, and Ahars and Ahīra. In the neighboring parganahs Asadpur, Salmaswān and Ujhānī, of the Budann district,—a tract familiarly known under the name Aharāt.² These Ahars, equally with the Ahīrs, claim descent from the Jādoobansī (Yādū) Rājputs, but the latter say that *they* are the real Jādoobansī, descended in a direct line from Krishna, and that the Ahars are descended from the cowherds in Krishna's service. As proof of the inferiority of the Ahars, they point to their habits of eating fish and milking cows. They are, however, also universally confounded by other classes and very often disagree in the accounts they give of their own genealogies.

Ahīr subdivisions.

The following subdivisions³ of Ahīrs are shown in the recent census returns (1881) —

¹ The castes selected by the census department were those only of which the total for the provinces exceeded 100,000. A separate list of the "unspecified" in the census form has been prepared from the vernacular returns and is given on p. 72 post. ² Suppl. Gloss., I, p. 6. ³ With more than 100 members each.

Name of subdivision	Total population.	Females.	Name of subdivision	Total population	Females
Baglá or Bagúla ...	121	64	Unspecified	7,712	3,142
Gwalbansi	135	20	Specified subdivisions		
Jáduhansi ..	7,561	3,296	with under 100 members each	732	325
Narímán	155	67			
Padhánán ..	151	67	Total	16,567	6,981

A further account of this caste will be found in the notice of the Muttra district, their original seat

Like the Játs the Gújars say they came from the west, and are found as far west as, and even beyond, the Indus. Nearly three-fourths of those in the Panjáb are Musalmáns. As to their origin Mr. Beames thinks¹ the most probable story is that which makes them a cross between Rájputs and Ahírs. Their habits are more pastoral than agricultural; and Mr. Beames mentions a derivation he had heard of their name from *gau*, a cow, and *charna*, to graze. Without adopting as undoubted the theory just mentioned as to their mixed descent, he points out that the province of Gujarat, which seems to have been their first abode,² lies between the Rájput province of Malwa, &c., and Sindh, where the Abhíri, who are supposed to be the Ahírs, formerly lived. He thinks their fine manly Aryan type of features negatives the supposition that they might be aborigines. After them are named Gujarát in the Chaj Doab, Gujaránwála in the Rechna, and Gújar Khán in the Sindh Ságar. A great part of the district of Saháranpur was during the last century called Gujrát, and even to this day among themselves the Gújars speak of a part of that district between the Ganges and Jumna as Gujrát. There are numerous sub-tribes, such as Batár, Khúbar, Khare, Jatli, Motlá, Surádna, Púrbar, Jindhar. Mahainsi, and Kasane. All these tribes intermarry on terms of equality, the prohibited *gots* being only those of the father, mother and paternal and maternal grandmother.³

The following subdivisions (with more than one hundred members) were found in 1881 —

Name of subdivision	Total population	Females.	Name of subdivision	Total population	Females
Bhadori ...	101	41	Katáryá ...	302	126
Bhále Sultán ...	703	305	Lomor .	174	68
Bidhori .	128	55	Lúdan ...	157	62
Bomor .	173	64	Múndan .	380	163
Boswár ...	134	54	Nágre .	1,099	428
Chandel ..	151	70	Unspecified	7,090	2,956
Jabádarí ...	107	56	Specified subdivisions	667	265
Jaji (or Yáji) ..	196	85	with under 100 members each		
Kalyáni ..	129	50			
Kapasí ...	199	86			
Káras ...	273	105	Total ...	12,163	5,038

¹ Suppl. Gloss, I., p. 101. ² Mr. Ibbetson queries this supposition and points out that Gújars are numerous in the hills of and beyond our N.-W. frontier. ³ Suppl. Gloss, I., p. 100.

From the vernacular lists compiled in the census office the following
 The "unspecified" of the appear to be the details of the "unspecified" castes, and
 census they are added here as it may be of some interest to
 ascertain them —

Name of caste.	General occupation.	Total population.
Achārja	Ministers of Hindu religion	57
B belia	Fowler	634
Banbatta	Rope-maker	10
Banjāra	Trading grain dealer	398
Bānaphor	Bamboo-worker	2
Baranwāl	Trader	968
Bāri	Leaf plate seller torch bearer	175
Barwāl	Grass-cutter and seller	86
Bengali	Servant	80
Blāntā	Thief	229
Bhli	Laborer	2
Bilwār	Grain dealer and cultivator	118
Blāntā	Small trader	1
Chaubān	Agriculturist, land-owner	21,254
Obhpi	Calico printer	2,385
Darāl	Tailor	2,214
Devotees	Mendicancy	7,261
Dhūmā	Cotton-garder	3,312
Ghōāl	Artisan cultivator	788
Jalawār	Grass cutter shoemaker sūi, weaver	248
Joshi	Servant, receiver of alms	611
Julaba	Weaver	929
Kamāngar	House painter	2
Kamboh	Cultivator	834
Kanchan	Dancer prostitute	25
Kajār	Rope-maker trapper	764
Kasārā	Metal vessel dealer	132
Kāhmīrī	Merchant	20
Khāgi	Agriculturist, laborer domestic servant	27,664
Khātīrī	Merchant, servant	196
Kotāmall	Grain-seller	2,191
Kutā	Rice-husker	1,035
Lobā	Trader	3
Mahābrahman	Performer of funeral ceremonies of Hindus,	114
Mānibār	(last bangle maker and seller	63
Marhatta	Priests	3
Meo	Cultivator cattle-breeder	1,480
Mīmār	Brick layer	60
Nat	Acrobat	1,809
Orh	Trader	214
Parā	Beggar	186
Parā	Cultivator field laborer	6,420
Patwā	Braid, fringe and tape maker	829
Ramalyā	Editor	217
Rangbharā	Dyer	6
Sa ghār	Fisherman and water-butt grower	297
Saperā	Snake-charmer	43
T wālī	Dancer prostitute	73
Thārū	Cultivator	2
Thātherā	Brass and copper smith	126
Unspecified		761
Total		92,545

¹ Blānt is derived (doubtfully) by Fallon from H. blānt to buy. Elliot says the spelling with L as if the word were derived from blāt, a carpet, is incorrect. ² For details see below ³ Originally 'bowmaker' ⁴ By some said to be the same as Achārja and both are usually accounted Brahmans.

Muhammadan Rájputs are often called Rángars or Ráughars, and a good deal of ingenuity has been displayed in accounting for the name. Some, like the *Encyclop Metropol* (art. "Dehli"), giving as the meaning "turncoats or renegades from the Hindu faith, and others, like Sir J Malcolm, translating it "barbarous." According to the latter¹ the Rájputs themselves say the word is derived from *ran*, battle, and *gorh*, a fort, and explain the name as having been bestowed on them by one of the kings of Dehli as expressive of their bravery; but the Marhattas say that the derivation is from *rán*, a forest, and *garí*, a barbarian. Sir Henry Elliot favored the derivation from *ran*, so that Ranger would mean "warrior, but Mr Beames notices that *rángar* is a word said (on the strength of Molesworth's Maráthi Dictionary) to be applied freely in abuse of persons or of speech judged to be rude and uncouth.² This would support the translation "barbarous. Dr Fallon gives the word as *ránghar* (Hindi), "Muhammadan Rájputs in the south and west of Malwa and in Mevar, and he gives the word *ránghari*, "a Hindi dialect spoken in those parts. He does not attempt to explain its origin.

The Muhammadan Gújars are few in this district and are not found elsewhere in Rohilkhand, but in the Meerut division they muster 26,070 and in the Rae Bareilly division 10,806, the total for the united provinces³ being 39,858.

The Tagás are said to claim connection with the Gaur tribe of Brahmans. The Muhammadan Tagás are found in these provinces exclusively in the Sahāranpur, Muzaffarnagar, Meerut, Aligarh, Bulandshahr, Bijnor and Moradabad districts and all told numbered 26 070 persons. The name *Tagd* is said to be derived from H *tydand* (to give up), possibly in connection with their abandonment of the position of high Brahmans after Rája Janamajavá's snake sacrifice. From priests they became agriculturists and the legends concerning this change are numerous.⁴ They were found in full possession of the Meerut district when the Juts and other offshoots of the Rájput caste swarmed across the Jumna as colonists. Mr Forbes⁵ asks if it is possible that the Tagás are "ancient Brahmans of the country, excommunicated in the mass for evil deeds connected with the downfall and destruction of the legendary city of Hastinapur? At the conclusion of the struggle between Prithiví Ráj and the Muhammadans the Tagás came into favor with the Musalmán emperor, who employed them to harass the Chauhán

¹ Central India, II 304

² Suppl. Gloss I, 5

³ North Western Provinces

and Oudh ⁴ For a full account of them and of the special illois to which they have given rise see Suppl. Gloss I p. 104 *et seq*

⁵ Paper on Castes by W Forbes Esq C.D., formerly Magistrate of Meerut quoted by Sherring I 67

Rájputs to which clan Prithiví Raj belonged. The enmity thus engendered between the Chauháns and Tagás had a long continuance¹

The Játis and Mewáts are few in number in this district. The former (Játis) are divided into two grand divisions known locally as Pachhádo and Deswálo (corresponding to the Dhe and the Hele of the Doáb) The Pachhades, perhaps so called from *pachchhim*, "the west," or from *plchhe*, "afterwards," are, according to Sir Henry Elliot, "a later swarm from that teeming hive of nations which has been winging its way from the north-west from time immemorial. They are in consequence frequently called Panjábis and scarcely date their residence beyond a century before the present time, when the troubles of the empire enabled them quickly to extend their usurpations"² The Deswálo or Dhe may, thinks the same writer, be descendants of the Dahæ, "whom we know to have been on the shores of the Caspian, the conterminous neighbours of the Massagetæ (the great or, as Lancher supposes, the eastern Játis) in the south-west, and on terms of amity with them during the latter period of their residence in that quarter, and may therefore have advanced with them on their onward progress towards India, after the destruction of the Bactrian empire" But Mr Beames mentions, as the hypothesis that is gaining ground amongst sound philologists, that which makes them either Rájputs who have lost caste or the offspring of Rájputs and some lower caste. He thinks that Sir Henry Elliot's speculation about the Massagetæ, &c, cannot be supported.³ More immediately interesting is the description Mr. Beames gives of their manners and customs They and the Gújars, Ahírs and some other tribes have the custom of marrying widows to a younger brother of the deceased husband. This custom is known as *chádar dalna*, a term derived from the ceremony adopted. Such a marriage is also commonly called *kaiáo* or (in the Panjáb) *karewá*, but this term is also applied to concubinage generally It consists merely in the father-in-law handing over the relict, who is accounted among his *mál* (property), to the next younger son, who throws a scarf over her head This practice of widow marriage with a member of the deceased husband's family is perhaps a relic of polyandrous customs, retained owing to the comparative scarcity of women and from a natural desire on the part of the head of the family to economise, as brides have invariably to be purchased by the father of the bridegroom Mr Alexander suggests that "the custom may have been adopted in default of *sati* (by which

¹ Sherring's Hindu Tribes, I, 68

² Mr Alexander writes that most of the Jats in this district call themselves Pachhade, which is supposed to be the superior division.

³ Nor does he accord greater respect to General Cunningham's speculations regarding their supposed Indo Scythian origin, from the etymological resemblance of Xanthu to Jats For a detailed examination of these theories see Suppl Gloss, I, 133-2.

the higher castes disposed of their widows) as the best way of arranging for the widow's maintenance and keeping her straight '.

Mewāt is the ancient name of Macheri and gave its designation to the tribe called Mewāṭī,¹ of which there are 12 subdivisions called Pāls. Mr Hume in his note on the castes of Etāwah speaks of the Mewāṭī (under their synonym of Meos) as overrunning the *unturbed* in the interval between the fell or decline of the Rāthor dynasty and the rise of the two powerful Rājput races, the Senghers and the Chauhāns, who with other tribes, like the Gaur and Bhedurias, came from the south and west end exterminated the Meos in these parts. Dr Fallon describes them as "a thieving tribe inhabiting the mountainous part of Dehli, but adds that they "are now settling down into most respectable members of society". He quotes two proverbial sayings regarding them — 1 *Meo ball jab de jab okhli bhar rupayd rakhwā le* — "When the Meo gives his daughter in marriage, he receives from the bride-groom a mortar (for pounding grain) full of silver. 2 *Meo kd pūt bārah baras men badld letā hai.* — "The Meo soon avenges the honor of his family even after the lapse of twelve years. Mr Channing suggests that perhaps the Meos are such of the aboriginal Mīnā population of the Aravalli hills as were converted to Muhammadanism, and that their name may be a corruption of Mewasāṭī or 'men of the mountain passes'. According to Tod² 'Mewasao is a name given to the fastnesses in the Aravalli hills, to which Mīnās, Kōls and others make their retreat. Pāl, the term used for the main subdivisions of Meos and Mīnās, is said to mean a community of any of the aboriginal races, its original import being a defile or valley, fitted for cultivation or defence.

Two classes of Muhammadans not shown separately in the census returns are the Khokars and Mūlās. The Khokars are said to have been Rājputs of the Bulendshahr district converted in the time of Bābar and settled near Sambhal. Mūlās are said to be partly converted Tajas and partly descendants of a Katehria Rājput who turned Muhammadan.

The inhabitants of Moradabad may be divided according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 elicits 774,561³ persons, or 67·05 per cent. of the total population, and to the latter 380,61⁴ persons, or 32·95 per

¹ *Meo Mewāṭī Mīwāṭī* for the masculine and *Mī ān, Mīwāṭī* for the feminine. ² Rājās than II p. 74. ³ Form XXI. This number has been arrived at by assuming that the ratio of the total population to the agricultural population is the same as that between the number of males of all occupations and the number of males with agricultural occupations.

cent Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 315,205¹ persons *actually* possessing or working the land. The details may be thus tabulated.—

				Male	Female	Total.
Landholders	..	..	.	11,877	1,815	13,692
Cultivators	...	...	...	215,162	38,276	253,438
Agricultural labourers	..	.	...	38,756	6,433	45,189
Estate office service ²	.	...	...	2,879	7	2,886
Total agriculturists				268,674	46,531	315,205

The density of population per square mile of cultivated area varies from 1,108 in the Moradabad tahsíl to 572 in the Hasanpur tahsíl.

Following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 9,779 males, amongst whom are included 3,766 persons engaged in the general or municipal government of the country, 665 engaged in the defence of the country, and 5,348 engaged in the learned professions or in literature, art and science. The second or domestic class numbered 3,427 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 11,617 males, and amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (2,596), and persons engaged in the conveyance of men, animals or goods, such as pack-carriers, cart-drivers, &c. (9,021). Of the fourth or agricultural class something has been said already; but besides the 268,674 males engaged in agriculture, as shown in the preceding table, the census returns include in this class 2,499 persons engaged about animals,³ making a total of 271,173. The fifth or industrial class contains 79,123 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (4,981), those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (36,014), those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (13,951), and lastly, dealers in all animal, vegetable or mineral substances (24,177). The sixth or indefinite class contains 235,172

¹ Form XII, table 6 ² That is, agents (*kadrinda*), orderlies and messengers (*chaprasi*), and others employed by landholders in the management of their estates ³ Class IV, Order IX.

members, including labourers (18,067), persons of independent means (4), and persons of no specified occupation (217,101)

From the lowest or labouring class are obtained nearly all the recruits for emigration to the colonies, and how small a number even of that class consent to undergo exile, notwithstanding the frequent pressure of want of late years, will be seen from the following statistics —

The number of emigrants between November, 1879 and December, 1881,¹
 was 452 adults (97 females), youths 17 (6 females)
 and 8 infants (1 female), total 462 (104 females).

Their destinations were Trinidad 197 (40 females), Jamaica 196 (55 females), Demerara 42 (5 females), St. Vincent 29 (4 females), and St. Lucia 8 (no females)

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census of
 Towns and villages. 1881 as 2,446 Of these 2,801 had less than 1,000; 132 between 1,000 and 5,000 8 (Aghwānpur-Mughalpnr, Thākurdwāra, Naranli, Sirsi, Kānt, Hasanpur, Dhananra, and Baohhrion) between 5,000 and 10,000 and 5 (Moradabad, Chandausi, Sambhal, Sarāi Tarin, and Amroha) over 10,000 inhabitants

The number of inhabited houses according to the recent (1881) census was 148,681 In 1872 they were returned at 252,344,
 Dwellings. and a further distinction between those built "with skilled labour (17,128), and those with unskilled labour (235,216) was drawn, which has not been imitated in the last returns. We are not called upon to repeat here the descriptions given in nearly every preceding notice of the kind of houses occupied by the people, nor is it possible to add anything new on this subject.

The absence of good building-stones may have something to do with the paucity of objects of archaeological interest. The following list professes to include all places where temples, mosques, shrines, &c., are found, that have any pretence to antiquity or interest. The places are given in the order of tahsils, and the figures in brackets indicate the local idea as to the probable age in years, except where a date is given :—In tahsil Thākurdwāra there are ancient mounds (*khers*) at

Thākurdwāra.

Sarkara Khās, Farīlpur Kāsim, Gotāvell, Bāzīdpnr, Sultānpnr, Tikhuntī Mānkua Māksūrpnr, and Mādho-

¹ No statistics before November 1879 are available.

wāla ; funeral monuments to commemorate places where widows have committed *sati* at Rūmnagar (80), Jamnāwāla (125) Kamālpurī (two, each 100), Surjannagar (150), Sabalpur (150), Taharabad (150), Khai Khora (100), Sherpur (200) and Rātupur (125 ; Hindu temples at Mahmudpur Lāl (65), Babadwāla (150), Hasāpur (80), Thākurdwāra (two, 60 and 70), Fateh-ullahganj (two, 90 and 100), Alhabad (50), Bhūpur (90), Khai Khora (300), and Rājpur Kalūn (50) . and Muhammadan mosques, shrines, &c , at Shīmāl Khora (50 , Mānpur Sāhib (50), Thākurdwāra (three, 50, 70 and 115), Jamnāwāla (70 , Fatehullahganj (three, 60, 70 and 80), Shamsnagar (50), and Surjannagar (50).

In Moradabad there are ancient mounds (*dhara*) at Sirdār-nagar and Nūrkhera, and Hindu temples at Mughalpur (232), and Bhojpur Asa (200). The Muhammadan mosques and shrines are 7 in number, 1 being at Mughalpur (218, 200, 250 and 220), and three at Moradabad. The latter three are the *Jām' Masjid*, the fort *Masjid*, and the *Masjid Badshāhī*, all built in 1625 A D

Moradabad fort The Moradabad fort was erected by Rustam Khān in the same year. The bridge across the Rāghera in Dilāri is supposed to be about 250 years old, and to have been built in Shāh Jahān's time under the supervision of Rustam Khān.

The only objects worthy of mention in Bilāri are two mounds (*dhara*) at Kahra and Sarthāl. In tahsil Amroha there is, near Amroha itself, a curious old well called Bawan *kūān* (age uncertain) and, in that town, a mosque and shrine (*zarāt*) in muhalla Sāddo to Shaikh Sāddo, the famous tomb (*dar-gāh*) of Shāh Wilāyat, and numerous other objects of interest which will be found mentioned in the town notice.

In tahsil Sambhal there are the remains of an ancient fort in Sambhal itself, locally ascribed to Prithwī Rāj, and on the mound which is pointed out as the site of this fort there is an ancient mosque, said to have been built by the emperor Babar on the site of a Hindu temple, or, according to another account, the mosque is merely a Hindu temple converted into a Muhammadan place of worship¹ There is another small masonry fort in the Mīn sarāi ward (250) It is said that there are only two Muhammadan shrines of special interest, both at Sher Khān sarāi (200 and 400) The remaining places of interest are Hindu *tīraths* or holy places along the courses of sacred streams These are the Bānsgopāl

¹ See separate notice of Sambhal, *post*.

the Rājput clans Children of such marriages among the castes excepted are usually recognized as true members of the caste.

There are no castes that admit of the enrolment of outsiders, and none that do not exclude members on their conversion to Christianity or Muhammadanism.¹ There is at present no particular caste from which Muhammadanism is making converts. Besides conversion to another religion, the usual causes of exclusion from caste among Brāhmanas, Rājputas and Banias are (1) publicly drinking wine; (2) eating and drinking with men of another religion and (3) taking a wife from another caste (except amongst Jāts and Rājputas). There are other causes, such as the killing of a cow; but conviction for a crime, such as theft, is not regarded as a ground of exclusion. Amongst the lower orders an outcast is re-admitted after obtaining the consent of the caste-people and on payment of a fine. The higher castes never in practice re-admit an excluded member. All caste-questions are laid before a *panchdyat* or committee consisting of the principal members of the caste.

There is no system of divorce among the higher castes but among the lower castes, on the complaint of a husband or wife, a divorce can be procured by the decision of a *panchdyat* of the caste-people. The subsequent union of a divorced Hindu woman with another husband is recognized as a *kardo* marriage.

In boundary disputes private arbitration was formerly much in fashion, and often the decision was left to a single individual appointed by common consent. The arbitrator, having bathed tied a rope or thread around his waist, and taking a bamboo stick in his hand, walked around the boundary line, while Chamārs marked out places for the boundary pillars and buried charcoal at the points that were settled.

Chandhris are appointed in most trades, but are losing their old influence and power. It is only by Government that they are much recognized or utilized.

We shall not add here to what has been said in former volumes on the subject of Hinduism generally, nor is Moradabad the special home of any sect, so far at least as is known. A list of devotees has already been given in the portion of this notice concerned with the census, but it of course gives no clue to the proportions of the Hindu community that are votaries respectively of Vishnu and Shiva. Neither does it probably give anything like an exhaustive statement of the numerous sects. So far from furnishing the last, it is probable that amongst the 4,115 so-called Vaish-

travas there are a score or so of different sects to whom the common name Vaishnava applies. Something has been done in the way of describing these sects in former volumes, but necessarily in a disjointed fashion, and it is impossible from the census returns to determine in which district any particular sect is most prevalent. It will be reserved to the notices on Multa and Benares to give an account of the sects of Hindús not already sufficiently noticed.¹

But there is a special reason why we should devote some space here to the rival religion. The professed followers of Islám muster strongest in Moradabad of any district in these Provinces, numbering 381,716 to 767,811 Hindús, or a little more than half the number of the latter. The prominent features of the Muhammadan religion may be grouped under six heads. (1) The causes which led to Muhammad's success, (2) the distinctive character and peculiar structure of the Kurán, (3) the traditions by which it is supplemented; (4) the doctrinal side of Islám, (5) its moral and practical side; and (6) its sectarian divisions and corruptions. The first five of these heads will not be dealt with here, as there are ample sources of information elsewhere, and it will be enough to refer the reader to a recent synopsis of them by Professor Monier Williams.² Of the sectarian divisions of Muhammadanism which fall under the sixth head, a brief account will be given.

The Prophet, tradition asserts predicted the appearance after his death of 73 sects, of which one only would be rightly regarded as orthodox. Whether the traditional number has been yet reached or passed is doubtful, but certain it is that each severally imagines that it is the only true form of Islám and the one indicated in the prophecy. The three main divisions, however, are without question the Sunnis, Shías and Wahhábis, the last a very modern sect, as we shall presently see. It is usual to describe as Sunnis the Indian Muhammadans, the Turks, Egyptians and Arabs, to apply the term Shía to the Persians, and that of Wahhabí to the inhabitants of Eastern Arabia. But this territorial division is—as the recent census returns amply demonstrate—only partially true, perhaps no more so than the statement that Englishmen are members of the Church of England and Irishmen of that of Rome. The analogy is not so far-fetched as it might seem, for the writer just mentioned³ remarks that the Sunnis constitute a kind of established church, while the Shías and Wahhábis represent the non-conformists. He writes.—

"The dissent of the Shías turns mainly on the succession to the Khalífat. The Sunnis consider themselves the only orthodox followers of Muhammad, on the ground that they accept

¹ For Rámanandis or Ramávats, see Gaz., IV., 290-92, Kabír Panthís, *Ibid.*, 562-65, Jains, III., 497-99, Sádhs, VI., 73-74, Jogís, Bairágís, and Sannyásís, V., 591-92, Bishnoís, *Ibid.*, 302, Atíshs, Rádhaballabís and Aghorpanthís, VI., 654-57.

² In an article on Muhammad and his teaching in the *Nineteenth Century* for July, 1882, pp 60-83.

³ Professor Monier Williams in the article above referred to.

Abū-bakr Omar and Othmán (the first two being the Prophet's fathers-in law and the third his son-in-law) as rightful Khalifs or successors of Muḥammad, and that they submit themselves to the authority of the traditions (Sunnah) as interpreted by four great doctors (sometimes called Imāms), Hanīfa, Mālik, Shāfi' and Hanbal, each of whom is the leader of a different religious party among the Sunnis.

"The Shīas on the other hand, protest against the legality of the succession of Muḥammad's three immediate successors, and declare that the Khalīfate ought to have passed at once to Ali, the Prophet's cousin and son-in-law (husband of his daughter Fātimah and father of Hasan and Husain). They are said to have seceded about 343 years after the Hijrah but in reality they existed as dissenters from the time of Muḥammad's death though not in great numbers or as an organised body.

"The Shīas, in fact, only acknowledge twelve true successors of the Prophet, whom they call Imāms or religious leaders, the first three being Ali, Hasan and Husain, and the twelfth, Abū Kāsim (also called Mahdī, "the guided"). This twelfth Imām is held to be still living in some place of concealment. Born in the neighbourhood of Baghdad in the 258th year of the Hijrah, he disappeared in a mysterious manner and is to reappear at the end of the world, or, as some say at the second coming of Christ. In the meanwhile the Shīas are without a supreme spiritual head and are obliged to trust for guidance to their Muftahids, or learned doctors, who decide upon all questions of doctrine and law.

"It is a mistake to suppose that the Shīas differ from the Sunnis in essential doctrines. Nevertheless Shīas are certainly inclined to give too great honour to Ali, adding to the two clauses of the usual creed a third—that Ali is the Wali or representative of God. Some of the thirty-two sects into which the Shīas are said to be divided even evince an inclination to exalt Ali above Muḥammad, and one sect holds him to be an incarnation of the deity. It is also wrong to suppose that the Shīas reject tradition. They do not assent to the whole body of Sunnah accepted by the Sunnis, but they have a Sunnah of their own, and this contains some traditions held in common by both Sunnis and Shīas.

"The Shīas, of course observe the ceremonies of the Muharram, or first month of the Muḥammadian year much more strictly than the Sunnis. The latter only keep the 10th day with much solemnity as the day of the creation of Adam and Eve; but all the first ten days are observed by the Shīas as days of mourning for the martyrdom of Ali (assassinated at Kufa in the year 660) and for the murder of his sons Hasan and Husain. Hasan is said to have been poisoned by his own wife, and Husain with seventy-two relatives and followers met a cruel death at Karbalā near Baghdad, being there massacred by Yazīd, son of the first Umayyad Khalīf (Mu'awiyah). Hence the Shīas perform pilgrimages to the tomb of Husain and his fellow-martyr at Karbalā as well as to the Kaabah at Mecca. Their religion is generally of a less mechanical character than that of the Sunnis. They are more thoughtful and speculative and less inclined to interpret the material descriptions in the Kurān literally. Their mode of praying varies from that of the Sunnis the arms being held straight down instead of crossed over the breast. Probably the influence of Zoroastrianism in Persia helped to modify the Persian form of Islām. It is also to be noted that the Shīa tenets gave birth to a kind of mystical philosophy called Sāfiism, very similar to the Indian Vedānta system.

"The Wahhābīs were founded about 150 years ago by a man named Muḥammad but were called after Abū-ul-Wahhāb, the name of their founder's father. They are very puritanical, rejecting all traditional teaching except that of the Prophet's companions prohibiting pilgrimages to the shrines of the Imāms or to the tombs of Pirs, and to other respects trying to restore Islām to the condition of greater purity which originally belonged to it. But they are very fanatical and are fond of advocating Jihād, or the undertaking of religious wars—like the Christian crusades—against all infidels, whenever a probability of success offers."

As is shown by the census returns the Muslims of India for the most part call themselves Sunnis, but the majority really follow a Hindúized form of Islám which has adopted many practices and superstitious observances from Hinduism. There can, indeed, be fewer subjects of greater interest than this one of the Hindúizing process which the Muhammadan invaders of India have undergone—a process which has not been confined to their religion, but has included their domestic, social and even political institutions. The astonishing preservation of Hindúism is itself a problem, and its reaction on Islám has been at least as striking as Islám's influence upon Hindúism: indeed, some observers see a tendency on the part of the latter to extend itself at the expense of Islám.¹ The conventional divisions of Indian Muhammadans into the four classes of Saiyids, Mughals, Patháns and Shaikhs has already been mentioned and commented upon. The Saiyids have been called the Brahmans of Muhammadanism, and, like the four conventional castes of Hindús, these classes of Indo-Muhammadans are again sub-divided into what for most practical purposes may be regarded as castes, for each has its own customs and observances, and although, according to the Kurán, all the followers of the Prophet are religiously and socially equal, they have very strong caste-ideas with regard to marriage, commensality, &c

Among the points of contact between Indo-Muhammadanism and Hindúism may be mentioned the reverence accorded to aged men who have lived holy lives and are regarded as spiritual guides. The Muslim's name for these spiritual leaders is Pír, and the tombs of Pírs in all parts of India are thronged with worshippers. In the North-West there are five Pírs who receive special honour, corresponding probably to the five Pándavas among the Hindus.

The Christian religion is mainly represented by the American Episcopalian Mission. From its 17th annual report² we learn that there are Mission stations at Moradabad,

Chandausi, Sambhal and Amroha. There appear to be no less than 35 Sunday schools in Moradabad, with 1,150 pupils of all ages. The adult congregation is stated to be about 450 in number. Of day-schools there are 28 in Moradabad itself, of which 12 are boys' vernacular, 14 girls' ditto, and one boys' and one girls' Anglo-vernacular. There are 44 teachers and 862 pupils (196 Christians and 666 non-Christians), with an average daily attendance of 770. The annual cost is stated at Rs. 6,524, or Rs. 7.9 or each pupil. At Chandausi there are two boys' and two girls' vernacular and one boys' Anglo-vernacular, at Sambhal two boys' and six girls' vernacular schools and one boys' Anglo-vernacular, and at Amroha there are two

¹ See Barth's *Religions of India* (Trübner, 1882), p. 289 *et passim*.

² Dated January, 1882

boys vernacular schools For the whole district, then, the Mission provides 45 schools (4 Anglo-vernacular, which have 66 teachers and 1,828 pupils (1,086 non Christians), costing annually Rs 8,293, or Rs. 6 2 for each pupil. The native Christian community in each circuit (according to the report) numbered (1881) in Moradabad 620, in Chandouni 41, in Sambhal 714 and in Amroha 534 total 1,909¹

The buildings belonging to the Mission include seven churches valued at Rs 8,500, and 12 parsonages at Rs 11,900, free from all debt. With one exception the accessions to the community during the two years 1880 and 1881 were all from 'Hinduism' and are stated as 89 for the former year and 150 for the latter. The report is silent as to the classes of the Hindu population from which converts are drawn, but work among the Chamars is mentioned as "giving encouragement. The report does not allude to any industrial branches in connection with the Mission work in this district such as exist in Shahjahanpur.

Amongst the many poets and historians whose memory has perished the name of one at least is preserved. Mir Sa'adat *Literature and language.* Ali, better known by his poetical name Sa'adat, was a pupil of Sháh Wiláyas Ullah and a resident of Amroha. He was the author of a poem called *Seli Salhion*, containing the story of two lovers who lived in the time of the wazir Kamr ud-din Khán. A long list of modern authors and their works, both printed or lithographed and in manuscript, might be given in proof of the fact that literature is not neglected in Moradabad. A dry catalogue would, however, have but little general interest, and we must be content with noticing that among the works alluded to are a Persian dictionary, three treatises on grammar, half a-dozen on history, some labelled 'poetry,' and a considerable number of religious polemical essays defending Islám or attacking Hinduism. The large majority of these works are in Urdu or Persian. Sanskrit literature is represented by at least one work, the *Sambhal Mahatmya*, which is a kind of manual for pilgrims to Sambhal. The work does not appear to have been translated into the vernacular. It professes to be a part of the *Skand purán*, but contains no clue to the author or the date of its compilation. It is divided into 27 chapters containing 1,784 slokas. There is little of historical interest in the work, the greater part of it being occupied with descriptions of the various *tíraths* and their virtues, with narratives of the wonderful results obtained by individuals from visiting them.

¹ The census gives the total of all Christians on 17th February 1881, as 1,377 and these figures include not only the native Christian community but the European civil and military residents. There is therefore a considerable discrepancy between the two enumerations.

It is usual to speak of Hindi as the language of the common-people throughout these provinces, but recent research has disclosed the existence of at least two main languages, the Eastern Hindi and the Western Hindi, with many subordinate dialects. This district comes within the area of the Western Hindi, of which the typical dialect is the Brij¹. In passing it may be remarked that the recent census (1881) gives the mother-tongue of all persons in the district, except 532, as Hindustáni. Of those excepted 438 spoke English, one Assamese, 75 Bengali, one Greek, two Gujrátí, three Kumáuní, two Panjábí and 10 Pashtu.

There are numerous printing presses established under high-sounding names and ten vernacular newspapers are published—
 Newspapers nine in Moradabad and one in Amroha. These are known by the following names:—*Nayari-i-Azam*, *Ain-ul-Akhbár*, *Aina-i-Sikandar*, *Najmu-l-Hind*, *Sitára-e-Hind*, *Nuru-l-Akhbár*, *Akhbár-i-Lauh-i-Mahfúz*, *Rohulkhand Akhbár*, *Jám-i-Jamshed* or *Rohulkhand Panch*, *Ahsan-ul-Akhbár*. The last is published at Amroha.

One literary society under the name of the British Indian Association has been in existence since June, 1868, and the Árya Samáj, a Hindu religious society, was started in July, 1879.

We have already mentioned the Mission schools, and it remains only to notice those established by the Government. The statistics for these for the year 1880-81 may be shown as follows:—
 Education

Class of school				Number of schools.	Number of scholars			Average daily attendance	Cost per head			Expenditure borne by the State	Total charges.	
					Hindús.	Musalmán	Others		Rs	a	p			Rs	Rs
Government and Municipal.	Zila (high) .	...	...	1	166	37	..	149	75	6	9	7,197	11,238
	Tahsili and parganah .	...	...	8	299	216	..	387	7	1	8	2,366	2,749
	Halkabandi { Boys	...	...	114	2,029	1,230	..	23,30	6	3	0	..	14,412
	Girls	...	...	6	16	97	..	76	6	4	10	..	479
	Government Girls	...	...	...	..	..	..	..	..	..	..	..	..
	Municipal { Boys	...	...	10	169	243	..	299	4	7	10	...	1,342
Aided by Government	Girls	...	...	3	35	21	..	42	9	2	3	..	884
	Boys	...	...	4	251	102	68	366	12	8	10	1,596	4,595
	Girls	...	...	17	102	343	101	421	9	3	9	1,392	3,888
Total				...	163	3,067	2,288	169	4,070	9	9	8	12,551	39,087

¹ See Beames' Comparative Grammar of the Modern Aryan Languages of India in 3 vols. (Trübner, 1872-79), and Dr. Hoernle's Grammar of the Gaudian Languages (Trübner, 1880).

If to the 168 Government and aided schools we add the 45 missionary schools already described, we get a total of more than 200 but some of the missionary schools are included in those "aided by Government," so that the number of actual schools¹ open in the year was something less than two hundred. The high charges incurred for the zila school brings up the average annual cost of education at a Government school to Rs 9-9-8, but at pure village (*halkabandi*) schools it only costs Rs 6-8 0, which is almost the same as we found to be the cost of the missionary schools. In distinguishing between the expenditure borne by the State and that not so borne, the village schools are treated as of the latter class, although the payments are made direct from the Government treasury. The reason of this is that a cess equal to or greater than the allotment of funds for these schools is collected over and above the ordinary land revenue.

The classification adopted in the above statement is that used in former district notices, but it differs from the classification found in the annual educational reports where terms having reference to local position, as zila, tahsili, and halkabandi, give place to high, middle and primary, which have regard only to status. The Government high (zila) school is the only one that sends up candidates to the University entrance examination. The school-house was erected in 1868, on the model of the Bareilly college, and its cost was defrayed in part by subscriptions. The middle English schools are the middle department of the high school and the aided mission school at Moradabad. These are tested by the results of the annual anglo-vernacular examination. There are no middle girls schools. The middle vernacular schools embrace the upper departments of all Government vernacular schools (tahsili, parganah and village), the oriental department formerly attached to the high school having been abolished—owing to absence of support from the classes for whose benefit it was opened. These middle vernacular schools are tested by what is called the middle-class vernacular examination, success in which has now become a condition of obtaining admission to the service of Government in most of its departments.

Referring to the poor figure Rohilkhand schools cut in the published returns of 1880-81, the Inspector attributed this to the hankering after Persian (a subject which has no place in the examination), manifested by the boys of the division, who in consequence read the Urdu text books in a half hearted way, and only to the extent deemed barely necessary to pass the examination. The percentage of failures in Urdu is therefore large, while in Hindi, a language studied for its own sake and also (according to the Inspector) more easily learnt, the percentage of failures is small. But the number taking up Hindi seems to have been so small (only 7 as against 145 examinees in Urdu) as to scarcely

¹ Omitting indigenous (*darf*) schools of which no returns are available

warrant any general deduction. The smallness of the number is accounted for by the fact that scarcely any Hindi schools of the middle class exist. Only the town schools attained any success, all seven village (*halkabandi*) schools of this class failing to pass candidates.

The total number of schools under the control of the committee consisted on 31st March, 1881 of 6 tahsili (403 pupils), 2 parganah (111 pupils), 114 halkabandi (3,259 pupils), 1 town-fund at Sambhal (49 pupils), 6 halkabandi girls' (113 pupils), 8 municipal boys' (288 pupils), 3 girls' schools aided from municipal funds (56 pupils), and 1 anglo-vernacular boys' school at Amroha (75 pupils). The tahsili schools are at Moradabad, Chandausi, Hasanpur, Amroha, Thakurdwara, and Sambhal, the parganah ones at Sirsi (in Sambhal tahsil) and Kant (in Amroha tahsil). The only Sanskrit-teaching school in the district is a private one at Sambhal. The mission school at Moradabad (middle English) with its branch (lower primary) is aided by Government. The Christian girls' boarding school, with a roll of 94 distributed into 9 classes, received high praise for efficiency at the annual inspection, and the other mission schools of the district, at Hasanpur and Sambhal, were declared to fully deserve their grants. At Sambhal the mission school has three departments, for English, Persian and Hindi.

The amount allotted for primary education in 1880-81 was Rs. 15,000, and for middle-class (tahsili and parganah) Rs. 2,478.

Systematic education, so far as it exists, is a creation of British rule and its commencement dates back little more than a generation. In 1846-48 the first attempt was made to arrive at a statement of the means available for educating the people. From the returns furnished to Government by the then Collector of Moradabad, it appears¹ that there were 248 Arabic and Persian schools, educating 1,710 scholars at an average monthly cost for each school of Rs. 5-7-9, and 81 Sanskrit and Hindi schools educating 1,127 scholars at an average monthly cost for each school of Rs. 3-11-2. The town of Moradabad contained 64 Persian and 6 Hindi schools, and Amroha 45 Persian and 5 Hindi. In the whole district 110 villages were returned as containing schools of one kind or another. In comparing the nominal roll of schools existing in 1846-48 and in 1880-81, it must be borne in mind that the total for the latter year omits all indigenous schools, of which class alone the schools of the former years consisted².

¹ Thornton's Memoir, p. 38. ² The number of Government and aided schools is returned as 34 in 1860-61 and 113 in 1870-71, and the number of pupils in them at 1,038 in the earlier and 4,139 in the later of those years. The total charges are stated at Rs. 3,373 in 1860-61 and at Rs. 29,009 in 1870-71. These figures may be compared with the Rs. 99,087 which now appears to be annually spent on Government and aided schools, of which less than a third comes from Imperial revenues.

The appended statement of receipts and charges for five out of the past twenty years shows a great advance in the receipts, dating from 1875-76, and accounted for chiefly by the sale of postage stamps, which appear not to have been included in the accounts for the earlier years —

Year	Receipts							Charges				
	Postage collections on letters, newspapers, &c., &c.	Mail cart and passenger service collections	Railroad train collections	Sale of ordinary postage stamps	Sale of service postage stamps	Petty receipts	Total	Presidency and district offices	Conveyance of mails	Miscellaneous	Railroad-train	Total
1881-82	10,304	—	112	—	—	723	11,139	8,173	3,998	188	58	9,381
1885-86	14,617	—	—	—	—	81	14,698	8,594	4,661	578	—	10,833
18 0-71	14,518	—	240	—	—	21	14,780	9,804	14,591	—	—	24,395
18 8-76	14,906	1,207	2,134	11,627	3,415	71	34,410	16,601	14,455	9	867	31,932
1880-81	11,538	—	574	16,141	2,610	111	31,184	16,849	709	4	23	17,585

For a history of the establishment of the post-office in these provinces the reader is referred to Volume VII. (Agra) ¹ It is sufficient to state here that the district contains 18 imperial and 10 district post-offices and to give a few statistics concerning them. These are situated at the following places —

Imperial

Amroha.
Bachhāon.
Bilāri.
Chandausi.
Chhajlāl.
Dhānsara.
Hāsanpur.
Hāt.
Moradabad city.
Moradabad railway station.
Naugao.
Sambhal.
Thākdāra.

District

Asmanll.
B. hōl.
Dilāri.
Gajraula.
Kandarkha.
Mundha.
Mānpar.
Rohra.
Soondāra.
Sīral.

The following table gives the number of letters, parcels and other missives received² at these offices during four years in the past two decades:—

	1883-84				1890-91				1897-98				1900-01			
	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books	Letters	Newspapers	Parcels	Books
Received	182,437	12,700	2,187	2,617	218,778	19,979	2,879	2,731	674,487	43,937	2,573	4,312	77,937	45,912	7,934	14,971

There is one Government telegraph-office at Moradabad, and railway telegraph-offices at the Moradabad, Bahjoi, Bilāri, and Chandausi stations.

¹ Page 507 of 1897

² The registry of despatches was discontinued after 1870-71

The Moradabad district now contains 32 police-stations, which are distributed into first class 9, second class 4, third class 6, and fourth class 13. The first class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Moradabad,¹ Thákurdwára, Amroha, Chhajlait, Bachhnaon, Hasanpur, Sambhal, Asmauli, and Chandausi. The complement of the second class stations, at Bilári, Bahjoi, Seondára, and Mánpur, is as a rule one sub-inspector, two head and nine foot constables. The third class stations, at which are generally quartered two head and six foot constables, are at Mundha,² Rehra, Moradabad, Tígí, Maináther, and Kundaikhí. The fourth class stations or outposts, whose quota consists of but one head and three foot constables, are at Kailsa, Sarái Tarín, Sherpur, Sayyid Nagh, Daihiál, Sihál, Moghalpur, Páekbara, Rajabpur, Gajraula, Jiwáia, Sirsa Sarái, and Rajhera. From the *thánas* or stations of higher classes these fourth class stations are distinguished by the name of *chauki*.

All police-stations, of whatever class, are manned by the regular police, enrolled under Act V. of 1861. This force is assisted by the municipal and town police, recruited under Acts XV. of 1873 and XX. of 1856 respectively. In 1880 the three forces mustered together 953 men of all grades. There was thus one policeman to every 2.39 square miles and 1,177.79 inhabitants.³ The cost of the force was Rs. 97,858, of which Rs. 66,043 was debited to provincial revenues, and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action thereon —

Year	Cases cognizable by the police					Value of property		Cases			Persons			
	Murder	Dacoity	Robbery.	Burglary	Theft	Stolen	Recovered.	Total cognizable	Under inquiry	Prosecuted to conviction	Brought to trial	Convicted and committed	Acquitted	Percentage of convictions to persons tried
						Rs	Rs							
1876 ...	17	5	6	682	1,920	36,334	6,741	3,992	2,776	1,112	741	534	140	80
1877 ..	14	9	19	848	2,576	39,207	8,860	5,603	4,061	1,921	1,791	1,273	200	86
1878	15	3	61	1,127	4,056	45,669	10,373	8,627	6,468	3,714	2,905	2,621	256	91
1879 ...	12	8	32	692	2,429	43,777	7,367	7,120	4,075	1,782	1,331	1,105	213	83
1880 .	14	6	18	663	1,771	41,544	9,094	5,914	3,345	1,426	816	723	86	89
1881	7	23		605	1,638	35,757	8,396	5,309	2,867	1,110	726	560	120	82

¹This station has eight additional constables attached to it. ²The police-stations of Mundha and Rehra have three additional constables attached to each of them, and Kailsa (outpost) has also an additional constable.

³These are the figures given in the administration report for 1880-81. By the "allocation statement" corrected to February, 1882, the regular police force consisted of 17 sub-inspectors, 87 head constables, 474 foot constables, total 578. The exact number of municipal and town police entertained at the same time (February, 1882) cannot be given.

Excluding sanitary offences 5,752 crimes were reported in 1880, being 49 (or excluding also hurt cases, 88), in every 10,000 of the inhabitants, thereby entitling the district to rank twelfth in the list of 49 districts in the united provinces (North Western Provinces and Oudh). It was unenviably distinguished in the official returns of that year for the excessive prevalence of the following crimes — uttering spurious coin, rioting, homicide, rape, grievous hurt, robbery, mail robbery, and theft.

The percentage of convictions to cases reported in 1880 for the common crimes is shown below —

	Reported	Prosecuted to conviction.	Percentage of convictions to cases reported.
Burglaries	653	95	14.52
Thefts	1 771	415	25.12
Cattle thefts	513	14	4

The crime of mischief to cattle is more prevalent here than in any district, except those of the Benares division, the average number of cases for the past five years being 25 as compared with the provincial average 9

Besides the police already mentioned, there were 2,315 village and 58 Village and road watch road watchmen appointed under Act XVI of 1873¹ men These were in 1880 distributed among the 2,628 inhabited villages² in the proportion of 1 to every 401 inhabitants and at an sanctioned cost of Rs 82,176 met out of the ten per cent. cess.

Measures for the repression of female child murder were in operation in 1880 with respect to 49 villages,³ inhabited by the Infanticide. clans and with the girl percentage shown below —

	Percentage of girls
6 by Kachria Bājputa	35.77
2 " Bargūjar do.	44.59
4 " Jāta (Deowāle)	50.72
23 " Jāta (Pachāde)	35.23
14 " Abars ⁴	32.8

Of these clans the one most violently suspected is that of the Abars. The special establishment entertained to repress the crime consists of one head constable on Rs. 20, one head-constable on Rs. 15, and a watchman on Rs. 8; total Rs 38 per mansem.

¹ Modified by Act XII. of 1876. ² This is the number according to the police report. ³ Two of these. The recent census (1881) gives only 2,446 towns and villages in the district. ⁴ One Abar and one Kachria Bājputa have since been exempted, so the number of villages in 1881 was 47.

⁴ Not Abars.

Convicts imprisoned through the agency of the police just described are sent to the central prison at Bareilly or to the district jail at Moradabad itself. The principal statistics for 1880 are given below :—¹

Total number of convicts during the year	Admitted during the year	Discharged during the year	Admitted into hospital during the year	Deaths	NUMBER OF CONVICTS IN THE JAIL ON 31ST DECEMBER, 1880						Average daily number of convicts	Total yearly cost per head of average strength	Net yearly cost per head of average strength.		
					Hindus		Musalmáns		Total						
					Male	Female.	Male.	Female							
2,194	1,798	1,810	445	16	241	4	136	3	384	420	75	Rs 37	a 4	p 4½	38

Of the total number of prisoners received during the year, 106 (one female), principally debtors, had been imprisoned by order of the civil courts. A comparison of the number of admissions with the total number of prisoners during the year will show that 396 of the latter had remained in jail since former years. Of the jail population on 31st December, 1880, 355 (5 females) are entered as between 16 and 40, 25 (2 females) as between 40 and 60, and 4 (males) as above the latter age. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs 17-0-5). The remainder was made up of his shares in the expenditure on establishment (Rs 11-4-6), clothing (Rs 2-1-4½), police-guards (Rs 2-6-6), hospital charges (Rs. 1-3-10½), and contingencies (Rs 3-3-8½). The average number of effective workers employed in each class of work was as follows.—5 45 as prison officers, 70 77 as prison servants, 30 54 in gardening, 51 81 in preparing articles for use and consumption in the jail, 39 02 in jail repairs, 33 91 in additions and alterations to jail buildings, and 136·50 in manufactures. The ratio per cent. of prison officers was 1 48, of prison servants 19·23, and of those employed in manufactures 37 09. The previous occupation of the prisoners was in few cases such as to fit them for profitable work in prison, the majority having been as follows—men of independent property or no occupation and Government or domestic servants 50, professional men 55, and agriculturists 197. Of non-agriculturists, or miscellaneous persons, which is presumed to include shopkeepers, there were only 75.

¹ From the Annual Report of the condition and management of the Jails in the North-Western Provinces and Oudh for 1880-81

The lock up (*haraldā*) for under trial prisoners is at Moradabad a division of the jail. It had during the same year (1880) 1,086 different occupants, of whom 575 were afterwards transferred as convicts to the jail proper, and the average daily number of its inmates was 41.75.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of the area, revenue and rent for the district at the present time (1882) and by prefixing these statistics to the head just mentioned, comparison, so far at least as it is possible, between the present and past conditions of the district, will be facilitated. The district is still a temporarily-settled one in other words, the amount taken as land revenue is fixed for a term of years. The current settlement has not yet been formally sanctioned by Government, but its term will probably be thirty years dating from 1870-80, when the last revised assessments (those of Hasanpur) were declared.

The total area according to a statement supplied by the Collector¹ was 2,288.5 square miles, of which 1,569.4 were cultivated, 526.2 cultivable, and 187.9 barren. The area paying Government revenue or quit-rent was 1,888.3 square miles (1,291.2 cultivated, 438.8 cultivable, 158.3 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exist, water advantage, but not water rates) was Rs. 14,54,015 or, with local rates and cesses, Rs. 16,61,487. The amount of rent, including local cesses, paid by cultivators was Rs. 84,99,856.

At the commencement of Part I of this notice² a sketch was given of the changes in the constitution of this district from the session in 1801 to the present time. We have now to state as concisely as possible its fiscal history during the same period, and it will be only necessary to deal with the area which is at present included in Moradabad, the portions which have from time to time been taken away to form other districts being dealt with in the notices of the districts where they are now found.

The great landmark in the fiscal history of the temporarily settled districts of these Provinces during British occupation is Regulation IX. of 1833, under which the penultimate (ninth) settlement of the district was made in 1810-43. Some account of its improved methods over its short term predecessors has been given in the Shāhjānpur notice; and it is only necessary here to remind the reader that it was the first in which an attempt was made to procure an accurate survey of lands, a precise record of the various rights existing in the soil, and

¹ Dated 2nd February 1883. This is the latest available I given instead of the figures printed in the census report of 1881 which are necessarily for an earlier year. ² S. p. p. 2.

a regular determination of standard rent and revenue rates. All preceding settlements had been conducted summarily, and, imperfect as the performance may have been of the programme laid down in Regulation IX. of 1833, its great superiority over previous settlements has been confirmed by experience.

Of the earlier settlements little more than the bare statements of demand have come down to us. The summary of their history given in the settlement report is not too long perhaps to be quoted :—

“ The first settlement seems to have been made in 1803 for three years, probably, as elsewhere, on the system of lease to the highest bidder. No details are available regarding it except that it was not very successful, as in 1803 a severe scarcity affected the district, and before the people had recovered from this, another calamity fell on them in the shape of the freebooter Amír Khán (or Mír Khán as he is commonly called). He was born at Taríná Sarán in Sambhal, and having an accurate knowledge of the neighbourhood, brought his band of freebooters, who are said to have numbered 10,000 horsemen, into the district, and after plundering Sambhal moved on in a leisurely manner towards Bareilly—this was in the beginning of 1805—and hearing that an English force had just marched up to Bareilly, he turned and made for Moradabad instead. There, however, he was unexpectedly kept at bay by the handful of English residents assisted by some *barhandáz* and *sawárs*, and hearing that the Bareilly force was coming on to Moradábád, he retired, crossed the Ganges, and made off to join the Marhattas. In a letter, dated 24th September, 1805, to the President of the Board of Revenue, the Collector of Moradabad relates how, heavy arrears having accrued in 1804 (owing to the failure of rain both in 1803 and 1804), the irruption of Mír Khán's Horse in 1805 threw the whole country into utter confusion and rendered it necessary to employ a military force to collect the revenue. He adds that, incredible though it might seem, Mír Khán had in the 29 days he was in the district visited and plundered almost every village of any size, and he winds up by asking for a suspension of no less than 6½ lákhs.

“ In 1806 another triennial settlement was made, and the Collector, in a letter dated 4th November, informs the Board that he has had careful enquiries instituted, and as far as possible made the settlement with the real proprietors. Up to this time the district seems to have included, besides its present area, the district of Bijnor and a large portion of Budaun and a part of Rámpur and Bareilly. But at the commencement of 1806, the Budaun parganahs lying in the extreme south-east were transferred to Bareilly, to which Aonla is still attached. The new settlement seems to have worked fairly, but in this district, as in almost every other at the introduction of our rule, the law of sale seems to have done great injustice and ruined many of the zamíndars, who fell victims to the sharp practices of the court underlings.

“ In 1809 a settlement was made for four years, which seems to have been chiefly remarkable as the commencement of the enquiry into revenue-free tenures, which proved such a troublesome piece of work to complete. Attention seems to have been paid to agricultural improvements, a large sum being advanced in 1812 to extend the cultivation of sugarcane.¹

¹ Advances seem to have been made with a liberality which is unknown now, large sums, amounting in some cases to as much as a lakh, being spent in encouraging sugarcane cultivation or in purchasing seed and cattle for distressed cultivators.

* In 1818 a further settlement was made for five years, and the annals of the district for several years are made up of nothing more exciting than decisions on claims to hold revenue-free, orders for farm or sale of estates, and praises of the tahsildars who got the revenue in promptly. The quinquennial settlement was extended for five years more in 1818, but before this the district was reduced in size.

The extension of the quinquennial settlement referred to in the last paragraph of the passage just quoted was only the first of a series of extensions that lasted until the thirty years settlement under Regulation IX. of 1833 was effected. This was not completed until 1843, and in the official report is called the ninth settlement, the fifth to the eighth inclusive being merely extensions of the fourth as just stated. The only circumstance of interest recorded regarding these extensions is that "the work of enquiry into the tenures of the district and especially into claims to hold revenue-free went on steadily.

The ninth settlement began in 1840 under Mr Dick in Thākurdwāra and was completed by Mr Money in 1848, as just mentioned.

It will be convenient here to show in tabular form the results of these settlements, and those of the current (or tenth) settlement are added for the purpose of comparison —

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
Name of pargana.	Assessment at first settlement, 1803 to 1805.	Assessment at second 1806 to 1808.	Assessment at third 1809 to 1812.	Average assessment of the quinquennial settlement, 1813 to 1817.	Assessment declared in the ninth settlement.	Revenue demand as it stood when current (tenth) settlement began.	Assessment of the new settlement.	Increase.		Increase of current assessment per acre on cultivated area.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	On column 8.	On column 7.	Rs. & p.
Moradabad	81,290	58,978	85,922	80,186	1,21,490	2,02,254	2,80,739	78,254	87,491	2 7 8
Thākurdwāra	1,18,322	1,37,201	1,82,581	1,77,787	1,80,800	1,81,932	1,82,078	1,575	118	1 15 0
Buland	1,06,112	2,07,811	2,18,908	2,24,087	2,21,008	2,47,000	2,80,947	1,07,001	81,837	8 2 10
Bambhal	2,05,651	2,12,843	2,82,891	2,74,037	2,67,138	2,87,938	2,81,014	87,896	87,081	1 19 4
Amroha	83,871	85,393	83,877	84,314	1,06,183	1,00,447	1,15,827	6,724	15,390	1 12 9
Hampur	78,973	79,809	1,08,246	1,40,838	1,98,933	1,81,850	1,82,083	2,130	1,213	1 8 0
Total	7,74,703	7,50,177	7,85,096	8,21,778	11,61,616	12,51,648	14,30,699	2,78,774	2,28,250	1 12 4

Of the methods adopted for assessing and realising the revenue in the early systems of assessment early settlements we learn something from the settlement reports.^a When we first assumed government

^a i.e., average of the last five years (1838-1842) of the series of quinquennial settlements. ^b In the ninth settlement several villages were brought in from Bijnor which account for part of the increase. ^c See Chapter IX. of Mr Alexander's report (1841) and Mr Money's report (1843) *passim*. Cf Smith's Settlement Officers Manual, Chapter III.

we were almost completely in the dark, not merely as to the individual right of the different persons we had to deal with, but as to the very nature of the rights considered in the abstract. Fortunately the facility with which our ignorance might be converted to their own profit was not immediately recognised by the unscrupulous members of our native staff, and by the time they appreciated it the opportunity had to a great extent passed. Fortunately, too, in most of the parganahs the landowners had a sufficiently strong hand to hold their own, and it was not, therefore, worth while for a needy grasping speculator to take up the farms which we seem to have offered so freely. Nothing perhaps could help us to realise more clearly the progress which has been made since those days than a perusal of the accounts existing in the office of the Board of Revenue of our procedure all over the ceded districts of the North-West during the first ten years of our rule.

The first system seems to have been to ignore all rights and farm to the highest bidder, and from the report of the Revenue Commissioners in 1820 it seems that more than two-thirds of the revenue imposed in the triennial settlement was realized from farmers. The quartennial settlement seems to have been the first in which we began to recognise the right of proprietorship which has since developed to so great an extent. Even then, all we recognised was a kind of right of refusal, which, owing to the extreme severity of our laws of sale, was not unfrequently fatal to the zamíndar who claimed it. During farm the zamíndar was temporarily obscured and very often was put to desperate traits to satisfy the farmer; but the periods being short, if he was a man of any real position he re-emerged at its close. Once sold up, on the contrary, all his rights were gone at a swoop, and there can be no doubt but that several estates were acquired by the *amlah* of our offices in the most fraudulent and unjust manner under the cover of our sale laws. The very large area of revenue-free land and their own strength did a good deal to protect the wealthier Muhammadan zamíndárs, but the petty men, like the Tagas of Hasanpur and the Thákurs in Moradabad and Thákurdwára, suffered severely. The quinquennial settlement was more carefully made. The Board's attention had been directed to the abuses of the sale law¹ and to the claims of the zamíndárs, and the result was that more than half of the revenue was settled for with the latter and the farms were greatly cut down. The extension of the term of this assessment, by which it lasted thirty years, did great good by preventing the competition and irritation consequent on a new settlement, the evils of which were plainly seen in parganah Thákurdwára.

¹ See Gaz, VI, 383 (Gorakhpur).

Of the last named tract (Thákurdwára) Mr Crosthwaite writes —¹

While other pargannahs enjoyed the benefits of the several regulations which extended the term of the quinquennial settlement, this pargannah was subject to continual revisions. Each revision brought its increase. It was held that the tenure of the *malikdams* and other *malguzars* was only a farming tenure. The farmers were not thought deserving of any moderation in the demand, and the fact that the money must eventually be wrung out of the cultivators does not seem to have occurred to the revenue authorities. *Malikdams* were pitted against *talukdars* and farmers against *malikdams* and the demand was literally fixed by competition.

"The consequence of over-assessment had just begun to appear when the high prices of produce, caused by the failure of crops in most parts of the country in 1233 and 1234, enhanced enormously the assets of this *malik*, in which the failure was less felt. On this followed the settlement of 1235 *faat*. Deceived by the profits of the preceding two years and urged on by the lamentable system of putting up the villages to auction and setting up adventurers to bid, the unfortunate *malikdams* were induced to agree to terms which they could never discharge. The demand was enforced for two years; the unfortunate people were utterly ruined, everything of property that they possessed was distrained and sold and while they were appealing for justice their villages became worse by neglect. A few succeeded in obtaining from the Board of Revenue a remission of the increase, but not those who most deserved it; and many whose villages were in reality not over-assessed followed the example of appealing, and by neglect or design their villages soon became in as bad a condition as those of their neighbours."

A long list of balances of land revenue is added to show with what irregularity the revenue was collected. "With our present knowledge of the country," writes Mr Alexander in his review of this part of the subject, "and with the well-defined tenures we now recognise, such mistakes seem stupid and extraordinary. It is, however, necessary to remember that the clear definition of the different proprietary titles has been a slow piece of work." Regulation VII. of 1822 should have put an end to the system of farming, but unfortunately "it was too perfect to be worked, and it was not till Regulation IX. of 1833 simplified and relaxed its provisions that the regular revision contemplated could be made. This is the reason why the quinquennial settlement was so often extended, and it was only in 1841 that the long-expected revision took place.

Preparatory to the settlement under Regulation IX. of 1833, the district had been surveyed between 1831 and 1836, and a very full and exhaustive inquiry had been made with respect to all the revenue-free tenures above 10 bighas pakka, or roughly 6 acres, in extent. They consisted largely of the grants made to the Saiyids of Amroha, though there were a few more recent ones which had fallen to some of the Nobillas shortly before the cession of the district, and there were also the numerous plots scattered over the district assigned to various shrines, mosques, and similar buildings. Special officers were deputed from 1837 to 1841, with

¹ Bent's report.

the title of Commissioners of Muáfi, to enquire into the validity of the rights claimed, and their proceedings were submitted for sanction to the Board of Revenue, most of whose orders bear date between 1840 and 1843.¹

The former settlements had all been made without survey and without any accurate idea of the area or natural value of the land settled. They were based on the figures of previous demands and on the estimates (*daul*) of *kánúngos* and other native officials, checked by a very hasty supervision on the part of the European officer who made the assessment. In the new settlement an attempt was made to obtain accurate areas. The district had already been trigonometrically surveyed and the total areas of the different villages were known. *Amíns* were now deputed to make out field maps, giving the cultivated area in detail, but the value of their work may be judged from what Mr. Smeaton says of the whole system:—

Mr Money's settlement
assessment

"In estimating the quality of Mr Money's settlement it is necessary to consider in detail the system adopted from survey to final

"In one-half of the district, including parganahs Moradabad, Bílári, part of Sambhal, and Káshipur, the survey had been conducted on the old plan, under which the detailed survey included only lands under cultivation or lately abandoned and the waste lands were surveyed professionally. The amount of waste land being deducted from the total area by the professional survey, the amount of cultivation and lately abandoned land was obtained. Mr. Money had pinned his faith to these returns, but found himself wofully deceived

"In the other half of the district, including part of Sambhal, Hasanpur, and Amroha, the survey was made, 'under the new system of dispensing with what may be called the interior professional survey, with an azimuth compass and perambulator, of the total cultivated and total uncultivated lands of each village. That survey, when properly conducted, was an effective check on the detailed field measurements which were made by the *amíns*. The *amíns* felt when it was abolished that there was no check upon them. * * * The great extent to which bribes were taken in that (detailed survey) department was a matter of too great notoriety to admit of any doubt. The system that was said to be pursued was variable. Sometimes the *amíns* were paid a fixed sum monthly, sometimes allowed to make what they could by bribery; sometimes they received a percentage. There were instances in which only about one-fourth of the land under cultivation was surveyed as cultivated. I had the survey returns corrected, but it was not to be expected that a correct return could be formed on such a basis, and the actual amount of cultivated land in the parganah is therefore unknown.'

"To begin with, then, the foundation of the settlement was undermined. The areas upon which the settlement officer had to operate were virtually unknown, approximation was rendered difficult, if not impossible, by the variety of modes in which the figures had been doctored, so that, in effect, the primary data for assessment were purely conjectural."

In fixing soil classes the same want of time, and of a sufficiently reliable subordinate staff, occasioned similar injury. In parganah Bílári, for instance, Mr. Money found that the *khassras* were false, their preparation having been

¹ Some of the difficulties arising out of these *muáfi* claims are dealt with in a memorandum of 12th February, 1851, printed in Mr. Thomason's Despatches, II, 105

a matter of private arrangement between the tahsildar on deputation and the zamindars. When the discovery was made, the assessments were on the eve of being framed, so there was no time for thorough revision, and all Mr Money could do was to send his deputy collector to one part of the parganah and ride over the rest himself, taking rough notes as to the extent to which he thought the soils had been mis-stated.

It is perhaps unnecessary here to reproduce Mr Alexander's critical review of Mr Money's mode of assessment or his method of arriving at rentals and soil rates. The judgment passed by Mr Smeaton is sufficiently trenchant.—

"It would be difficult to imagine a settlement conducted on such principles now-a-days. Allowance must of course be made for the haste which seems to have been insisted on. But even after every plea is urged, I think it must be admitted that from beginning to end the proceedings were of the most haphazard character and the method bad.

"The real settlement officers of the district were the *kāndgos*. Their *dawri* decided the assessments virtually. The area statements, village and soil classifications, rent statistics, even had they been accurate, would have had no real influence on the ultimate result. As it was, the areas were false, the soil and rent statistics were obtained second hand, and the village classifications were made on a principle which is obviously unsound and misleading."

Despite its many defects, however, the settlement appears, except in Thākurdwāra, to have worked fairly well; that it was tolerably light towards its close is evident from the enhancement which the revised assessments exhibit.²

Parganah Thākurdwāra, as already stated, was separately settled by Mr Dick in 1840. He is regarded as having had a more reliable basis to work upon, going on his own knowledge of the capabilities and rentals of each village, while Mr Money had to rely on native subordinates. The unsatisfactory working of Mr Dick's assessments is attributed not to their unfairness but to the previous heavy indebtedness of the landholders.

Easiness of the settlement proved. In proof of the easiness of the ninth settlement Mr Alexander cites the following facts —

"Setting aside the *kānd* *malik* management of 137 villages in Thākurdwāra between 1840 and 1863, the coercive processes found necessary to get in the *jama* were very few indeed. In BHārī not one, in Sambhal only 6 *malik* out of 708 in Amroha only 4 out of 212, in Moradabad 10 out of 479 and in Hasanpur 27 out of over 1,000 had to be farmed, and in two cases sold. Both Mr. Crothwaite and Mr Smeaton clearly state that there is abundant evidence that the *jama* in all these parganahs were easily collected.

"The very marked rise in the value of property during the term of settlement is also pretty clear proof of this. Taking private sale as the gauge it appears and by the rise in the value of land. to be as follows:—

¹ *Dawri* is Hindi for the estimate of assets made for the purposes of assessment. *Carnegie & Kach Tera*.
² Mr. H. B. Reid's note.

Parganah.	Price per acre		
	1st decade	3rd decade.	Average for 30 years
	Rs a. p.	Rs a p	Rs a. p.
Thákurdwára	5 12 0	15 0 0	7 11 4
Moradabad	4 10 5	13 5 4	9 2 6
Bilári	9 10 10	17 14 6	13 5 2
Sambhal	5 11 1	12 7 10	8 12 9
Hasanpur	5 7 8	15 6 5	9 12 10

"The prices at which muáfi sold were, on an average, rather more than twice those of the khálsa, and have not increased quite so much during the same term. The areas dealt with are, however, too small to base any sound induction on. It is worth noticing that in all the parganahs the increase in value has chiefly occurred during the last ten years preceding the new settlement.

"On the other hand must be noted the very large extent of the transfers that have occurred during the same term. Setting aside revenue-free land, the proportion transferred in the different parganahs since settlement seems to have been as follows —

Thákurdwára, two-thirds.

Moradabad, two-fifths

Bilári, rather over half

Sambhal, about half

Amroha, not known accurately, but about one-third

Hasanpur, two fifths.

And from the authorities above quoted I gather that transfers have been more frequent than ever during the last ten years before settlement."

Moradabad is one of the first districts in which the cadastral survey, by the revenue surveyor, was substituted for the field survey, made under the supervision of the settlement officer. The cadastral survey commenced in 1870, and settlement operations in 1872. Details of the progress of the work are given in Mr Alexander's ninth chapter. The settlement was commenced by Mr. O. H. T. Crosthwaite, carried on from 1876 to 1879 by Mr. Donald M. Smeaton, and completed by Mr. E. B. Alexander in 1880. The cost of survey and of settlement are calculated by Mr. Alexander at $4\frac{1}{2}$ lákhs and 9 lákhs respectively, the total cost being, in round numbers, $13\frac{1}{2}$ lákhs.

In the thirteenth chapter of his report, Mr Alexander describes the method of calculating soil rates and the mode of assessment of the revenue demand. The average rates¹ for each primary soil in each parganah, excluding special classes like *gauhán*

Rent-rates.

¹ Technically called 'assumed rent-rates'

and suburban, that were ultimately arrived at, are (together with the estimated cultivated area) shown below —

Parganah.	Damat I.		Damat II		Methyr I		Methyr II		Rahr I		Rahr II	
	Area.	Rate.	Area.	Rate.	Area.	Rate	Area.	Rate.	Area.	Rate.	Area.	Rate.
		Rs. p.		Rs. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.
Moradabad	21,330	4 14 3	22,240	3 10 8	22,479	4 6 3	21,427	3 0 6	2,173	3 6 0	633	1 9 0
Thakurdwara	36,487	4 2 0	17,512	3 8 8	12,091	4 7 2	215,045	3 2 0	2,272	2 4 0	277	1 7 0
Biliri	73,282	3 2 2	40,316	2 12 2	6,727	4 8 9	4,400	2 2 0	21,136	2 12 10	4,877	1 9 0
Kumbhal	61,787	4 12 9	62,723	3 6 0	10,789	4 7 0	1,306	2 12 6	22,840	1 12 8	13,616	1 2 0
Amroha	30,208	4 6 1	37,316	3 3 7	0,056	4 7 0	6,13,364	2 12 10	22,512	1 12 11	2,114	1 2 3
Hawalpur	46,917	4 1 0	48,621	2 7 0	0,666	3 8 0	5,220	1 12 6	46,121	1 7 6	20,747	0 12 10
Total	227,706	4 11 7	172,623	3 2 2	70,223	4 7 1	60,313	2 12 1	121,183	1 12 8	42,973	1 1 0

The areas include revenue-free land, the whole total agreeing with the total cultivation of the district at the time of measurement, but differing from that now shown, for the reasons already stated.¹

The revenue demand (Rs. 14,30,688) was fixed at Rs. 5,827 less than the sum

The assessment compared with the rental represented by half the deduced rental. The settlement officer remarks that the difference is too small to need

much comment, and that it depends on the special circumstances of many estates. The increase on the original demand of the penultimate settlement,

was Rs. 2,79,274, and on the demand at its close, was Rs. 2,29,220. The causes assigned for the increase

are—(1) extension of cultivation, (2) more accurate record of the cultivated area, (3) and the rise in prices of agricultural produce, coupled with the increased value of land. To the last of these we have already alluded and the two former may be considered together.

The increase in the total area is estimated at 27,969 acres, and at 220,809 (=798,991—578,182) in the cultivated, (a) revenue-free, (b) barren, (c) old waste and groves show a decrease of (a) 47,651, (b) 101,751, and (c) 66,760 acres, while the area of "new fallow" has risen by 23,825 (=78,188—54,363) acres. But the settlement officer points out that "a considerable portion of the increase shown under cultivation is only a paper one, being brought out by the more accurate record of the cultivated area. At the same time he thinks that

Real increase in cultivation.

the real increase in cultivation may be estimated at about 25 per cent, while the increase in the revenue

¹ *Supra* p. 14, footnote.

demand is only 19 per cent. It may be assumed that the land more recently brought under cultivation is of inferior quality than that cultivated at the penultimate settlement, when, moreover, the revenue was assessed at two-thirds of the rental assets, in place of one-half under present rules. On the other hand, the prices of the better part of the agricultural produce have risen by about 60 per cent ; while, including enhancements of rent made in the present settlement, cash rents show an increase of probably at least 35 per cent.

The incidence of the revenue, excluding *nazrána*, has fallen from Rs 2-0-1

Incidence of revenue, compared with other districts to 1-13-4 on the cultivated area. This incidence may be compared with the revenue rates in the other districts of Rohilkhand and in Bulandshahr .—

						Incidence of revenue (without cesses) on cultivated area at time of settlement
						Rs a p
Bijnor	..	..	..	..	..	1 15 2
Bareilly ¹ (including Bāsalpur)	..	..	..	..	..	1 14 1
Moradabad	..	..	..	..	..	1 13 4
Shāhjahanpur	..	..	..	..	..	1 9 7
Bulandshahr	..	..	..	..	..	1 9 4
Pilibhit (excluding Bāsalpur)	..	..	..	..	..	1 8 9

The incidence for each tahsil has been shown in the tabular statement above.² The lowest rate is in Hasanpur (Rs. 1-3-6)

Tahsil incidences

and the highest in Moradabad (Rs. 2-7-8). The

reasons for the differences are given at length in the rent-rate reports and have reference to the different capacities of the tahsils as regards the payment of rent.

The dates of the land-revenue instalments were fixed mainly on the principle that the cultivators and proprietors should have

Dates for instalments how fixed time to get in their harvests before the rent and revenue

become due Owing to the extent of the area, in parts of the district, over which grain rents prevail, the *khārīf* instalments of these rents were deferred to December or January in place of November, and the *rabi* instalment was moved on from May to June In parganahs Sambhal and Hasanpur, the presence of Indian-corn and rice necessitated one early *khārīf* instalment. Special *kists* (February and April) were fixed for Hasanpur, with reference to the *sawar* income

¹ Mr Alexander in his report, and Mr H S Reid in his note, state the Bareilly rate at Rs. 2 1-1 This is evidently taken from page 178 of Mr Moens's Settlement Report (Bareilly), but is the rate at 55 per cent., while that at 50 per cent., which is the one to be taken for purposes of comparison, is as stated in the text In Mr. Stack's memo. it is given as Rs 1-15-1, probably by a clerical error.

² *Supra* p 96

derived from the sale of thatching grass and of grazing fees in the alluvial (Ganges) tract; while the May instalment in the same pargannah was specially suited to the low-lying villages affected by inundation from the Ganges, in which the income from the *kharrif* crops was very inconsiderable. In sugar cane-growing villages a special two *fnas* instalment is fixed for March.

The peculiar feature of the Moradabad district from a revenue point of view is the payment levied under the name *nasrdna* on revenue-free (*mandi*) estates. But we may conveniently reserve further remarks on this till we come to the subject of proprietary tenures, merely stating here that the total demand on this account amounted to Rs 25,581

The last revised assessments, those of the Hasanpur tahsil, were declared in 1879-80. The formal approval of Government has not yet (1882) been accorded to them, but when this has been done they will probably be sanctioned for thirty years from that year.

The following statement, compiled from the yearly reports of the Board of Revenue, gives the official account of the land revenue collections and balance for the past eight years —

Year	Demand.	Collections.	Balances	PARTICULARS OF BALANCES.				Percentage of real balance on demand.
				In train of liquidation.	Real.		Nominal.	
					Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1876-74	12,22,418	12,10,917	2,501	..	..	..	2,501	..
1874-75	12,22,004	12,20,193	1,811	38	..	..	1,773	..
1875-76	12,77,278	12,72,420	858	..	..	..	858	..
1876-77	12,63,401	13,62,016	1,891	858	..	..	833	64
1877-78	14,32,131	14,18,545	13,586	11,749	..	..	1,837	12
1878-79	14,33,409	14,24,272	9,137	1,918	..	3,782	4,033	28
18 9-80	14,54,83	14,03,441	25,496	1,337	631	..	26,928	14
1880-81	14,48,257	14,21,524	26,733	1,482	..	..	24,981	1

The large nominal balances in the last two years are explained as "due to diluvion, revision of assessment, &c, to be written off the accounts"

The accounts of the 2,925 villages² of the Moradabad district are kept by *Patwāris* and *ka* 807 village accountants (*patwāri*) and 18 assistants, overlooked by 18 supervisor *lānūgos*. There are in addition seven registrar *lānūgos*. The *patwāri* cess, which in the year of settlement

¹ Board's Revenue Administration Report for 1881
time of settlement.

² This was the number at the

amounted to Rs 94,515, has been recently abolished,¹ and the expense of their entertainment will in future be paid out of ordinary revenue

The number of estates (*mahál*) in each tahsíl of the Moradabad district was as shown below in April, 1882, but by the operation of the partition clauses of the revenue law (Act XIX. of 1873), their number constantly tends to increase.

Name of tahsíl.			Number of estates	Name of tahsíl.			Number of estates
Moradabad	...	...	535	Hasanpur	...	...	1,122
Sambhal	..	..	1,010	Thákurdwára	..	..	616
Bilári	...	...	844				
Amroha	..	..	881	Total	.	.	5,008

The final settlement report merely mentions that the bulk of the district is held in *zamíndárl* tenure without giving an analysis of tenures, for which we must go to the rent-rate reports of each tahsíl.

In Thákurdwára 306 estates were *zamíndárl*, 19 *pattidárl*, 92 imperfect *pattidárl* and 2 *bharáchára*. In 10 estates there were no proprietary rights, the engagements for the Government revenue being apparently made direct with the cultivators. There were also 41 revenue-free estates in sole possession of the muáfídárs, and 19 in which the muáfídárs recognized the right of the zamíndárs by paying a little of the profits. Mr. Crosthwaite remarks that proprietary right may be said to have had no existence in this parganah prior to the settlement made under Regulation IX. of 1833. Previous to the cession the whole parganah was held as a *taluka* (manor²) by a Thákur family settled at Farídnagar. During the changes that preceded our rule they were deprived of it and a claim to the *zamíndárl*, set up subsequent to the cession on the part of some persons who called themselves adopted sons of the last rája, was dismissed by the Civil Court. Certain persons styled headmen (*mukaddam*) were recognized as proprietors at the settlement under Regulation IX. of 1833, the tenure thus created being one of pure *zamíndárl*, where the co-sharers divide the produce according to their recorded shares.

In Moradabad all the estates were *zamíndárl*, except 5 *pattidárl* and 79 imperfect *pattidárl*. The *bharáchára* tenure is here unknown. The present *zamíndárs* were created mostly out of a class called here *padhán* or *pardhán*, which means a headman and is synonymous with *mukaddam*. There were no *zamíndárs* under the Rohilla rule, and what is now done by the zamíndárs was done entirely by the village

¹ From 1st April, 1882, under Act XIII. of 1882

² *Taluka* is a word of many meanings (vide Carnegie's *Kachahrí Technicalities*), but is here apparently used with the one given.

red from the sale of thatching grass and of grazing fees in the alluvial (low-lying) tract while the May instalment in the same parganah was specially fixed to the low lying villages affected by inundation from the Ganges, in which the income from the *kharij* crops was very inconsiderable. In sugar-growing villages a special two instalment is fixed for March.

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1874-75	12,22,004	12,20,183	1,821	38			1,778	
1875-76	12,77,278	12,28,420	658				658	
1876-77	12,62,401	12,62,010	1,391	858			835	
1877-78	14,29,131	14,16,645	12,486	11,749			1,837	
1878-79	14,37,400	14,31,272	6,128	1,216		5,788	4,835	
1879-80	14,54,25	14,05,441	28,814	1,237	631		26,928	
1880-81	14,48,757	14,31,824	26,933	1,432			24,951	

The large nominal balances in the last two years are explained as "due to dilution, revision of assessment, &c., to be written off the accounts."

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¹ Board's Revenue Administration Report for 1881

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Amroha	881			Total	5,008

The final settlement report merely mentions that the bulk of the district is held in *zamíndárl* tenure without giving an analysis of tenures, for which we must go to the rent-rate reports of each tahsíl.

In Thákurdwára 306 estates were *zamíndárl*, 19 *pattidárl*, 92 imperfect *pattidárl* and 2 *bharáchára*. In 10 estates there were no proprietary rights, the engagements for the Government revenue being apparently made direct with the cultivators. There were also 41 revenue-free estates in sole possession of the muáfídárls, and 19 in which the muáfídárls recognized the right of the zamíndárls by paying a little of the profits. Mr. Crosthwaite remarks that proprietary right may be said to have had no existence in this parganah prior to the settlement made under Regulation IX. of 1833. Previous to the cession the whole parganah was held as a *taluka* (manor²) by a Thákur family settled at Farídnagar. During the changes that preceded our rule they were deprived of it and a claim to the *zamíndárl*, set up subsequent to the cession on the part of some persons who called themselves adopted sons of the last rája, was dismissed by the Civil Court. Certain persons styled headmen (*mukaddam*) were recognized as proprietors at the settlement under Regulation IX. of 1833, the tenure thus created being one of pure *zamíndárl*, where the co-sharers divide the produce according to their recorded shares.

In Moradabad all the estates were *zamíndárl*, except 5 *pattidárl* and 79 imperfect *pattidárl*. The *bharáchára* tenure is here unknown. The present *zamíndárls* were created mostly out of a class called here *padhán* or *pardhán*, which means a headman and is synonymous with *mukaddam*. There were no *zamíndárls* under the Rohilla rule, and what is now done by the *zamíndárls* was done entirely by the village

¹ From 1st April, 1882, under Act XIII. of 1882

² *Taluka* is a word of many meanings (*vide* Carnegy's *Kachahri Technicalities*), but is here apparently used with the one given.

padhāns, of whom there appears to have been one in every village. The term *padhān* has now come to be applied to a privileged class of tenants who, having no proprietary rights, hold at favourable rates of rent in return for their services in the management of the village, collection of rent, location of tenants and the like. As a rule, the expenses of the *chupāl* or village meeting place are defrayed by the *padhān*, and if the *zamīndār* comes to the village, it is the *padhān* who is bound to provide for his entertainment.¹

In Bilāri there were 493 *zamīndārī*, 27 *pattidārī*, 187 imperfect *pattidārī* *nahāls*, and one *bhāndāhāra* estate. There were four revenue-free estates, in all of which the *mafsdār* in possession recognized certain rights in the *zamīndār*s.

In Amroha: complex tenures. In Amroha we meet with very complex tenures, and we cannot do better than quote Mr D M Smeaton's description of them —²

"Land tenure in India may be said to have two sides, according as it regards the relations of co-proprietors (1) to one another and (2) to Government. This duality is a result of the position occupied by the State in regard to all lands. In Amroha the complexity is well illustrated. To begin with the mutual relations of co-proprietors without reference to the State at all—there are 313 estates held in *amisidārī* tenure, that is to say jointly without any separation of lands, but with specification of fractional interest. There are 81 *mafs* held in pure *pattidārī* tenure, that is, in which the lands are held in severalty the separation having been made in many cases by private arrangement, but in which the headship of some one influential co-sharer is still acknowledged; the proprietors, chiefly from a desire to preserve the right of pre-emption, preferring the semblance of community to complete isolation. Then there are 188 imperfect *pattidārī* tenures. In these the severalty is by no means so complete as in those 81 just mentioned. Large blocks of land are still held in common by the whole body of co-sharers, whose mutual relations are only one stage removed from absolute community of possession. There are seven *bāndāhāra* (here sometimes styled *ladārī*) tenures. In these the separation is of the same incomplete character as that of the 188 *mafs* just described; the only difference being that here the hereditary fractional share which in the other tenures governs the distribution of profits on the common land and helps to restrict appropriation of waste within due bounds, has disappeared altogether. Then there are 1415 *mafs* plots and subordinate properties. The proprietors of these have no sort of connexion with the affairs of the village community. So much for the subjective side of the Amroha tenures. What I may style the objective side or the connexion between proprietors and the State is of more interest. Of the whole 789 *mafs* 447 are held revenue free or *mafs*. Of these there are 403 which pay a species of tribute called *masrās*. They are called *mafs masrās*.

"The history of the Amroha *mafs* is very obscure. The Balyids themselves are not able to throw any real light upon it. It seems certain that long before the time of Akbar the Amroha Balyids were a class

¹ Mr Crosthwaite's rent rate report of parganah Moradabad. ² Amroha rent-rate report, pp. 6-8.

by themselves, and held in great repute as a choice branch of the Muhammadan aristocracy of India. In the *A'in-i-Akbari* I find Amroha described as, 'formerly a much more important town than now; belongs to Sarkār Sambhal Its Saiyids belonged to old families of great repute throughout India' In so far as I can gather from scattered notices, it would seem that in Akbar's time the Amroha Saiyids ranked second only to the Bárha Saiyids (of Muzaffarnagar) I find from the same record that, although the pedigree of the Bárha Saiyids was a very doubtful one, their military prowess had given them an unquestioned precedence over the Amroha families The Bárha Saiyids claimed descent from Abul Farah of Wásit (Irák), the Amroha family trace their lineage back to Sharf-ud-dín Sháh of Wásit, whose son, Abdul Azíz, is said to have married the daughter of the King Fíroz Sháh Ghorí in 710 *Hyri* This cannot be correct, however, for the Ghorí dynasty had fallen a century before 710 *Hyri* The probability seems to be that the sovereign whose special favor was extended to the ancestor of the Saiyids, was Fíroz Sháh Tughlak. But this of course is only a conjecture. It is said that Sharf-ud-dín with his following of Saiyids had reduced to subjection the unruly Tagas who had up to that time been in possession of the Amroha parganah, and that with the downfall of the Tagas the Saiyid supremacy began; that the high social rank of the Saiyids, consequent on the marriage of their leader's son to a princess of the blood, and the services rendered in the subjection of the Tagas, led to the extensive revenue-free grants of which so large a residue still remains. Whatever may have been the real origin of the Saiyids' good fortune, it seems certain

Originated in royal grants	that very large grants were made to them as a body, not improbably during the Khilji or Tughlak periods, for in Akbar's time (about 973 <i>Hyri</i>), as I have already said, they were regarded as a branch of the old aristocracy of India.
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Position of the grantees	<p>"The position of the Saiyids then, after the royal grant, was that of assignees of the Government revenue of the tract which included large part of the present Amroha parganah Instead, however, of resting satisfied with the share of the produce which the State had hitherto taken, the new-comers resolved to assume absolute possession of the villages Acting on this resolution, the Saiyids seem to have divested the headmen of all authority, and assumed to themselves the direct management. But, as the Saiyids did not live on their properties, they found it prudent not to abrogate altogether the influence of the old headmen They accordingly, it is said, allowed them the enjoyment of certain dues and privileges These dues consisted in certain house-rents, the produce of the waste, fish of ponds, coupled with what was probably about a tithe of the agricultural assets. These concessions of course secured the loyalty of the headmen, and gave them a direct interest in the improvement of the estates Previous to the coming of the Saiyids, and while yet the villages were under State management, similar privileges seem to have been enjoyed by these</p>
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How the <i>zamindári</i> tenure arose in revenue-free estates	<p>men in consideration of their representative character and influence It is not certain whether the Saiyids maintained these intact, or whether, after having stripped the headmen of all their privileges, they afterwards restored them It seems more probable that the ancient <i>régime</i> was really never seriously interfered with, and that the Saiyids, after taking their villages in direct management, saw it to be to their profit as absentee landlords to make friends of the headmen, and that accordingly they maintained to them their privileges, while curtailing their authority</p>
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"This, then, would seem to have been the beginning of what is called the *zamindári* tenure in the *muáfi* The headmen, who had been representatives of the present community, and referees in all matters relating to their villages before the Saiyid grant, became a species of pensioners under the Saiyid *régime*, divested of power, but allowed to retain its substantial privileges. They

were styled *samildars*. Possibly the title may have been current before the advent of the Balyids; but certainly it became more appropriate afterwards, when what had been a species of honorarium under the State was transformed into a valuable perquisite under the Balyids involving no obligations; in other words, an inferior right in the land co-existent with that of the *mudfiddars*.

"We find, therefore, in Amroha that every *mudfi* village has its *samildari* body. The two tenures are always found together. And the *samildars* have remained to this day in enjoyment of precisely the same sort of income as that set apart for them at the original adjustment.

The *mudfiddars* however in numbers of villages have acquired the *samildari* rights. But even where the two classes of rights are now united in the same persons, the holders do not consolidate them; they maintain them separate registering themselves, not as plenary proprietors of a

revenue-free estate but as *mudfiddars*, enjoying as such the whole agricultural profits after deduction of one-tenth, and as *samildars* in enjoyment of a tithe of the rental along with the monopoly of spontaneous products of jungle, waste, and pool, and of the house-rent of non-agricultural residents. This duality of property interesting as a relic of the past, is very cumbersome, and, under certain conditions which may arise at any time is a source of perpetual inconvenience and often of oppression to the tenantry. The *mudfiddars* may at any time sell the whole or part of the *samildari* rights to a stranger. As long as the new-comer is on friendly terms with the *mudfiddars* things go on smoothly enough. But quarrels between them mean endless annoyance to the tenants. The purchaser of the *samildari* insists on his right to realize his dues independently of the *mudfiddars* and he proceeds to collect his tithe from the tenants without the intervention of the *mudfiddars*. Each party makes as large collections as he can, and the unfortunate tenants, thus subject to two separate exactions are as a matter of course often well nigh sacrificed between the two.

"From when the *samildari* and *mudfiddari* rights are in the same hand the peasantry sometimes suffer. For it frequently occurs that the shares of the *mudfi* do not correspond with the shares of the *samildari* held by the proprietors. The parties in possession, for instance, may be three in all; each holding one-third of the *mudfi* property while one holds a half of the *samildari* each of the other two owning only a fourth. In such cases disputes are not uncommon.

The *samildari* tenure exists both in the pure *mudfi* villages and in the *samildari mudfi* to which I have already alluded. The *samildari* is a curious sort of impost. In theory it is not revenue; it is not a public cess; it is in no way a tax. It seems to have originated in the hospitality shown by the Amroha *mudfiddars* to some influential *dail* of the olden time. The *dail's* favor was worth buying; therefore, during his official visit he was treated with every honor and *filed*, each section of the *mudfiddars* paying their quota according to their quality. It was not to be expected that the successor of this favored *dail* would lightly forfeit such advantages. Accordingly the entertainment of the *dail* by the Amroha *mudfiddars* became a fixed hereditary custom. Some mercenary official of later days who did not care for show bethought himself of commuting the expenses incurred by the *mudfiddars* into a fixed annual payment. Gradually then, the Amroha hospitality crystallized into what was styled a yearly *samildari*, or token of good will, of a very substantial kind. On the accession of the British Government it was found to amount to Rs. 23,127 and thereupon became an item in the Imperial revenue. The burden of the payments was found to be very unequally distributed; and it was not till Mr. Willson, the well known Collector of Moradabad, took the

matter in hand, that the *nazrāna* payments were justly apportioned. Condensed into the following schedule the complexities of the Amroha tenures may be surveyed —

	Total number of <i>mahāls</i>	Revenue- paying	Revenue- free.	<i>Mahāls</i> with <i>muḍfi</i> and <i>zamīn- dārī</i> rights distinct and co-existent	<i>Mahāls</i> revenue-free paying <i>nazrāna</i>	<i>Mahāls</i> not paying <i>nazrāna</i>
In <i>zamīndārī</i> ..	513	267	246	246	} 403	44
„ <i>pattidārī</i> ...	81	20	61	61		
„ imperfect <i>pattidārī</i>	188	64	134	134		
„ <i>bharīchāra</i> .	7	1	6	6	..	...

In Sambhal there were 525 *zamīndārī*, 34 pure *pattidārī*, 218 imperfect *pattidārī*, and 10 *bharīchāra* estates. Of the whole 787 estates 32 were revenue-free. Of these 26 were held, in exclusive possession, by the assignees of the Government revenue (*muḍfidārī*). In the remaining six estates the assignees had overborne the *zamīndārs* and assumed entire management, but the latter still retained the right to a small percentage on the rental and to certain perquisites.

In Hasanpur there were 886 *zamīndārī*, 78 perfect and 104 imperfect *pattidārī* estates, total 1,068, distributed among 649 villages; 83 of these villages were entirely revenue-free, besides numerous revenue-free plots in the others. Most of these were owned by the Amroha Saiyids.

Mr Alexander traces the history of the district as regards the transfer of ownership from the time of British occupation. In Thákurdwāra we find Katehria Rájputs and Rohillas; in Moradabad, Musalmáns (Shaikhs and Patháns); in Sambhal, Musalmáns (Shaikhs and Patháns), Bargújars, Baniyas and Játs; in Bilárf, Bargújars; in Amroha, Saiyids and Bishnois; and in Hasanpur, Patháns, Tagás, Baniyas and Chaudhrís—as the prevailing classes of land-holders at the cession. The last of these (Chaudhrís) were Tagas that had embraced Islám in the reign of Aurangzeb. They were chiefly found in the north of Hasanpur, the Tagas in the south being mostly Hindús.

At the commencement of the recent revision of settlement (the tenth) and in 1872, the proprietary classes were as follows.—¹ In Thákurdwāra and northern Moradabad the Rájput proprietors had lost ground, their place being taken by Játs, Baniyas, Káyaths, Khattrís and Musalmáns, a mixture of races accounted for by the results

¹ Mr Alexander has illustrated this subject by two colored maps showing the possession of the principal castes at the time of cession and in 1872.

of the farming system and our sale-law. Of the Shaikhs many were really Nau-Mushims, being the descendants of Rájputs who had been converted in Aurangzeb's reign. In Amroha, Banias, Khattris and Shaikhs had encroached on the Saiyids and Bushnois, although perhaps the actual property held by the last had not diminished, many of the villages held by them at cession being only farmed to them by the governor of Moradabad (Mahtáb Sinb). In Sambhal and Bilárl the Rájputs and Ahars had parted with a good many villages to Brahmans and Banias, but owing to the confusion between Ahars and Ahirs invariably made in the records, it is difficult to say how many villages had changed hands.¹ In Hasanpur the Potháns had more than held their own, but the Nau Muslims (Tagas and Chaudhris) of the northern portion had been to a large extent supplanted by Shaikhs, a process facilitated by our sale-law. In the south the Tagas and Chaudhris had also lost ground to Játs, Thákurs and Banias. Mr Alexander attributes this decline in their prosperity to the excessive litigiousness of Tagas and Chaudhris.

On the whole, the Banias and Káyaths had extended their possessions very considerably, and their rise, as well as that of the Khattris, who own a large number of villages in Bilárl as well as in Thákurdwára, is comparatively recent, and owing mainly to British rule. Much the same may be said of the Káyaths, whose property lies chiefly in Moradabad, Amroha and Bilárl. The Saiyids of Amroha have been mentioned already. They are said to be divided into 16 sub-divisions, some bearing very fantastical names. Their dislike to trade and agriculture, their expensive habits and increasing numbers, have involved them in debt and they will probably soon lose their estates. The Patháns of Hasanpur date their settlement from the time of Sháhjahán, when the country was wild and unreclaimed. They are an energetic, well-to-do community and have steadily extended their possessions. The Shaikhs and Afgháns are generally men of no family, the descendants of the Mosalmán invaders that passed and re-passed across the district. They have acquired importance, however, as a consequence of obtaining the ownership of numerous estates.

There are three resident families with titles derived from the British Government. The first is that of Jai Kisho Dás, Rája, C S I, born 24th November, 1832; has issue Jwála Parahád; residence, Muradabad. The following account of this family is taken from the official "Manual of Titles" (1881) —

* This family are Chaube Brahmans. Rája Jai Kisho Dás is the brother of Chaube Ghanshám Dás, who, after having served Government as a tahsildár in Hátaras and Koll, retired

¹ For an account of these two classes see the Suppl. Gloss., I., 3-6

before 1857, having become paralytic and blind. On the outbreak of the mutiny, Ghanshám Dás, despite his infirmities, exerted himself, and incited his people, to assist the Government, and rendered valuable aid. He was surprised and slain by the rebels at Kásganj, where he had stationed himself for the purpose of watching the gháts of the Ganges. His two brothers, Jai Kishn Dás and Mohan Lál, had loyally supported him, and were both rewarded. The former obtained his present title, a *khilat* of Rs 5,000, and lands assessed at Rs 10,000, with partial remissions of revenue for his own life and that of his immediate successor. The family is said to have come from Muttra in the reign of Alá-ud-dín Ghorí. Their ancestors killed the Kázi of that place and fled into what is now called the Etah district, where a branch of them is believed to be still settled. Rája Jai Kishn Dás is at present the Deputy Collector of Cawnpore.

The second family is that of Kishn Kumár of Sahaspur, Rája, born 25th December, 1848; has issue one son, Kunwar Lál Kumár. From the work already quoted we learn that—

“The founder of this Khattri family is said to have come from the Panjáb and settled in Moradabad in the reign of the Emperor Muhammad Sháh, by whom the title of Rai was conferred on him. On the cession of Rohilkhand, Rái Átma Rám, great-grandfather of Rái Kishn Kumár, was *chakladár* of Bijnor and subsequently he entered the service of the British Government. Rái Pardáman Kishn, father of Rái Kishn Kumár, behaved loyally during the disturbances of 1857-58, assisting the English officers who had taken refuge at Nainí Tál, by sending them money and information. In consideration of these services he was rewarded by a grant of estates paying Rs 4,000 land revenue. Rái Kishn Kumár is a Special Magistrate. He received a medal at the Imperial Assemblage at Delhi, and a *khilat* at the *darbár* held at Agra by the Lieutenant-Governor and Chief Commissioner on the 10th February, 1879. Rái Kishn Kumár owns in whole or part 165 villages in the Bijnor, Moradabad, Bndaun, and Tarái districts, assessed to a revenue of Rs 55,819. With the exception of shares in three villages that have been acquired by purchase, all the property is hereditary.”

The third family is that of

“Dhaukal Sinh, Resáldar Major, Sirdár Bahádur¹; born about 1810; has issue, Jhabba Sinh, aged 50 years. He rendered good and loyal services to Government during the mutiny, in consideration of which he was rewarded with the title of Sirdár Bahádur, and a grant of land. He was, in 1872, admitted to the Order of British India, as a member of the 1st class (with retrospective effect from 14th March, 1869). The Sirdár owns two villages and has shares in two others. The revenue assessed on his estate is Rs 2,429.”

Besides these officially recognised titles, the family of the so-called Rája of

Other important families. Majhola must be mentioned as one of great antiquity. Some account of the family history has been given above, in connection with the description of the caste—Bargújar Rájputs—to which it belongs.

Other families of titular rank owning property in the district but residing elsewhere, are the Káshípur² rája (Sheoráj Sinh) and Káshípur and Tájpur. Rája Jagat Sinh of Tájpur in Bijnor. The former owns several villages in Thákurdwára, and the latter a few estates in Amroha

¹ Of the 16th Bengal Cavalry.

² In the Tarái

and Hasanpur The ancestral estate in Axampur was acquired by Balrám Sinh, the great great great-grandfather of the present rája, and the first known ancestor of the family, which belongs to the Taga clan of Brahmans. It was in the time of Balrám Sinh's son, Rám Kisbn, that Tájpur was acquired and the family residence changed to that place.

Among large Brahman landholders without titles are Páthak Harsabái and Sbeo Prasád of Moradabad; Míar Rámji Mal and Sipáhi Sinh of Sambhal; Átmárám in Thákurdwára; Jaináth and Jwálanáth Among untitled Rájput families of importance may be mentioned those of Chandhri Rámbaksh Sinh of Harthala; Bhagwant Sinh of Asálatpur Jará Badam Sinh of Buri Tika Sinh of Jargaon, Lakpat Sinh of Rasálpur Kail; Ráp Sinh of Naranda Ratan Sinh of Jargaon the ráis of Gáwan, who own estates in Sambhal and Hasanpur the rái of Kuar Gajádhar Sinh in Moradabad tahsil

Banias are represented by Sáhu Mukand Rám, Páran Parshád Rám Saróp of Thákurdwára Bhúkan Saran of Moradabad; Durga Parshád and Bansi Dhar of Chandausi, Shyam Sundar, Lachhman Dás, Mathra Dás, Sbeo Sabái and Tula Rám of Bahjoi Ganeshi Lal and Narayan Das of Sambhal and Ishri Mal of Amroha. The Káyaths are represented by Bulákichand and Musammát Rukman Kuar of Kundarkhi, and others too numerous to mention A local authority¹ gives the total of villages held by Káyaths in 1872 as 109

The Játs in the same year (1872) are represented as holding 181 villages, of which 65 were in the hands of the late rája

Játa. Gur Sahái's family It is asserted that Nain Sukh, the grandfather of the rája just mentioned, was a mere day labourer His son, Chaudhri Narpat, acquired a fortune and built a ward (*katra*) in Moradabad Gur Sahái appears to have held the post of bailiff (*ndar*) in the civil court until the mutiny, and to have acquired the proprietorship of many villages before that event. For his services during the rebellion the title of rája was conferred upon him Among Bishnois—who are said to have owned 64 villages in

Bishnois. 1872—the oldest family is that of Chandhri Shooráj Sinh of Moghalpur, whose great grandfather, Chandhri Mahtáb, was a governor of Moradabad during the rule of the Oudh Wá-fa But the Chandhris of Kánt are at present the most important. The Gosbáins are represented as owning 36 villages near Salompur when the last settlement operations commenced (1872) The

present incumbent (*mahant*) is Pirbhu Ban, who holds in succession from Mahant Gangában, who is said to have come from Benares and to have settled in Shakarpur in Sambhal tahsíl, in the *sambat* year 1102 (1045 A.D.) In 1485 A.D., Tulaban, one of his successors, settled in Salempur.

The principal Musalmán landholders are the Amroha Saiyids already mentioned, whose settlement dates back to the 14th century. Among others Maulvi Ibráhím Alí was reputed owner of about 50 villages in tahsíl Hasanpur and three in Sambhal, besides several revenue-free villages. His father Muwí Alí was for a long time the head native clerk of the Judge's office as well as tahsildár, and during that time purchased the greater portion of these villages. Kází Abbás is a son of an old *sadr amín*, or subordinate judge, who has recently become a landholder. The Patháns of Hasanpur hold a large number of villages; among them the principal family is that of Abdul Ali Khán, a descendant of Mubáriz Khán, *alias* Hasan Khán, the founder of Hasanpur. Ghulám Chishti Khán, the descendants of Maulvi Muhammad Azam of Bachhraon, the Kázis of Kundarkhi and those of Sambhal, are other Musalmán land-owners of the district. The Musalmán Tagas formerly held Bachhraon, but have now few of their old possessions.

The settlement report deals with the transfers in the proprietorship and the rise in the value of land together, and the connection is undoubted. Of the period antecedent to the settlement of 1842 Mr. Alexander takes no account, probably from the absence of reliable materials. But he shows that a very marked rise in the value of property has co-existed during the term of that settlement with a very considerable extent of alienation. Some of his remarks on these subjects have, however, been already quoted in connection with the history of the ninth settlement, where they were adduced as proof of its easiness. So far as alienations have been really more frequent than previously, they have chiefly arisen from the greater security of tenure, caused, since the settlement of 1842, by the fixity of the revenue demand for a lengthy period. This better security, added to the increased value of produce and the presence of larger supplies of money in the district, resulted in a rise in the price of land, although the number of sellers increased. The actual prices realised have already been quoted.

The non-proprietary classes are described by Mr. Alexander without distinguishing cultivators from non-cultivators, and this

of them engage in agriculture His remarks, derived as they are from local experience, may be quoted at length —

"Turning to the non-proprietary population, we find the principal classes are *Chauhāns*, with *Mīlas* and other low *Muhammādāns* in *Thākurdwāra* and north *Moradabad*, with a sprinkling of the *Katchris Thākurs* in the south-east corner. In *Amroha*, *Thākurs*, *Shalkhs*, *Jāts*, and *Bishnois* predominate, the last named being only found in the east, and the *Jāts* almost exclusively in the west, where there is a very large colony of them running from the north-east of *Hasanpur* along the border of the parganah, right down to *Bambhal*. In *Hasanpur* the old tenants, *Khāgis*, *Gūjars* and *Tegās*, have to some extent been supplanted by *Shalkhs*, *Mīlas* and other *Muhammādāns*, and also by *Bāghbāns* and *Chamārs* brought over and settled down by the more wealthy *zamindārs*. *Khāgis* are however still very numerous. Round the city of *Bambhal* *Shalkhs* and *Afghāns* are most numerous, as is natural, since it was one of the chief *Muhammādan* centres ever since the time of *Shahāb-ud-dīn Ghori*. In the south of the parganah the *Ahars* and *Bargūjars* are the principal inhabitants; the former though they had lost their proprietary rights, remain as cultivators both in this parganah and in *Bilāri*. *Jāts* and *Muhammādāns* cultivate the northern half of the *Bilāri* parganah and every here and there small colonies of *Bāghbāns* and *Chamārs* are met with. The *Chamārs* are in fact ubiquitous in this district, as elsewhere, and abound in every parganah, and though originally introduced rather as labourers and menials than as tenants, they now hold a considerable area.

"It will be seen from this sketch that as a rule, the proprietors differ in race and caste from the cultivators, the principal exception being the *Bishnoi* proprietors in the east of *Amroha*, the *Birgūjars* in the south of *Bambhal*, and a considerable number of the *Jāt* villages in which not unfrequently the *zamindārs* are themselves the cultivators of the greater portion.

"Regarding the *Chauhāns*, who are numerous in *Thākurdwāra* and are also met with in parganahs *Hasanpur* and *Amroha*, there seems reason to believe that they are not as usually supposed, *Chāuds Thākurs* but a much lower caste, probably aboriginal like the *Bhārs* ... there may be a few real *Chauhāns* confused with them, but the bulk certainly seem utterly unlike the *Chauhāns* of other districts and the fact of their being mostly found in the north, seems to support the belief that they are a remnant of the aboriginal tribes that took refuge in the *Tarāi* country when driven out of the south by the *Thākurs* and *Ahars*, and that their proper name is *Chāuds*. The *Jāts* seem to have extended very considerably since the date of *Pānpāt*. The desolite condition of the country gave

them good opportunities of selecting favourable spots for settling down on, though their tendency to amalgamate helped the colonies from spreading very much away from each other; but very little is known about them, except that they came from across the *Ganges* at different times. The *Khāgis*, who are only found in large numbers in *Hasanpur* seem, like the *Chauhāns* to be remnants of the aboriginal races who sought shelter in the wild jungle near the *Ganges*. Some of them state that they are really *Lodhas*, but there is no proof of this, and

it is also extremely uncertain who the *Lodhas* really are. The *Khāgis* are looked down on by all the genuine *Hindu* castes and are a dark looking, wild set of people whose appearance favours the theory of their being aborigines just as that of the *Chauhāns* does. They are great rice-growers, and are found in large numbers in the villages at the edge of the *Jālī* tract of *Hasanpur*.

"Amongst the *Muhammādan* cultivators the *Shalkhs* are naturally the most numerous, including all those who have no particular title and also some who ought more correctly to have been shown separately. Such are

the Khokars, who settled at Sambhal on their conversion to Muhammadanism by Bábar, having formerly been Rájputs and inhabitants of the Bulandshahr district.

Khokars.

Múlás. The Múlás also may be mentioned, one branch being of the same origin as the Chaudhris of Hasanpur, that is, converted Tagas, though for some reason unknown the term Múla is looked on as one of contempt by the Chaudhris, who do not like being called by it at all. The other branch, found principally in Thákurdwára and Moradabad, are said to be the descendants of a Kalehria Rájput, who turned Muhammadan to obtain an estate in which his brother refused to allow him a share. Both Mr Crosthwaite and Mr Smeaton note them as the lowest of the Muhammadan classes, and it is certain that the term is one of no honorable character, though why they should be looked on as lower than other Nau-Muslims it is impossible to discover. Turks are also comprised in the Shaikhs, they are not uncommon as cultivators

Turks

in the Amroha and Sambhal parganahs, and seem to be a finer and more manly set than the Nau-Muslims. They appear to have come to the district long ago with some of the early colonies of Saiyids. The classes more correctly comprised in the term Shaikh include individuals very widely separated by both position and even race, but, as a rule, they are of low origin, and contain the greater part of the *riff raff* of the large towns."

The usual two-fold division of cultivating tenants into occupancy and non-occupancy must be extended in this district to include "privileged," which is used not to mean that tenants so designated hold at a fixed rate, but that they are possessed of the privileges attaching to the *padhán*-ship. Allusion to this term, *padhán*, has already been made, its ambiguity of meaning arises from its application to two different classes of men. Primarily

Cultivating tenants, their classes and rights.

Padhás.

it signifies a headman of a village, and the first and oldest *padhás* seem to have been proprietors. When they lost their rights of ownership, by conquest or under sanction of some less arbitrary exercise of authority, such as farm or sale for arrears of revenue, they were usually induced, by the concession of certain privileges, to stay on and use their influence on behalf of their new masters. Chief among such privileges would naturally be the payment of a considerably lower rate of rent than ordinary tenants. In the case of this class of *padhás* the office was almost invariably hereditary when the *padhán* had a son of sufficient age to succeed him. But the descendants of these *padhás*, properly so-called, have been always confused with a totally different class whom Mr. Alexander

Thanets.

calls *thanets*. These are men who, without any proprietary right or any hereditary claim to the *padhán*-ship, have been made headmen by the proprietors in the absence of a genuine *padhán*, and have been granted similar concessions, merely as wages, under the arrangement by which they became the proprietor's agents. Some

estimated by Mr Alexander at about 20,000. It is important to note that these *padhdas*, of both classes, are not to be confounded with the ex proprietary tenants whose recognised status dates back only from the passing of Act XVIII of 1878,¹ by which the class was created. There is no legislative recognition of the *padhdas* privileged rate of rent, but in the settlement report there is a suggestion that it should be accorded to such as can prove three successions by hereditary right.²

Classing ex proprietary with occupancy tenants, and roughly estimating the number of both, the occupancy tenants may be put at 70 per cent. (numbering with their families about 860,000) and the non-occupancy tenants at 30 per cent. (155,000). The total of cultivating tenants with their families would thus be about 515,000. But these figures are mere approximations, for reasons that are sufficiently obvious. The area held by occupancy (*maurisi*) tenants is, with similar reservation, stated at about 66 per cent. all over the district, the proportion of two-thirds being followed very closely in all tahsils except Amroha and Hasanpur, "where the *maurisi* land is less, owing in the first parganah to the tenants more frequently absconding or dying of want under the harsher régime of the laudholders and in Hasanpur partly to the same causes, but chiefly to the changes in holdings that so often take place on the *bhar*, where the light soil must be left fallow after a few years' cultivation. In the Amroha parganah a scarcity such as that of the *khariif* of 1285 *fash*,³ is sufficient to cause a large number of empty houses, and the general position of the cultivators has long been extremely miserable."⁴

The exact proportions in each tahsil are thus given in the settlement report —

		Percentage of area held by "occupancy" tenants.	Percentage held by "non-occupancy" tenants.
(1) Moradabad	...	68	32
(2) Bithri	...	70	30
(3) Thakurdwara	...	67	33
(4) Sambhal	...	73	27
(5) Amroha	...	57	43
(6) Hasanpur	...	60	40

¹ Repealed and its provisions re-enacted in Act XII of 1881. ² See the short article on *Pradhān* or *Padān* in Wilson's Glossary. The term is one of wide application throughout India, sometimes meaning a chief civil and military officer (of whom there were eight in the Marhatta State) and sometimes the middleman or under proprietor in a village. In Garhwāl it is used for the person who undertakes the revenue engagement with Government. ³ 1677-78. ⁴ Settlement report.

The average rent-rates found to prevail for each principal class of soil have been already mentioned,¹ but something remains to be said regarding the modes of payment. Mr. Alexander has supplied the following note on them :—

“ The first main distinction is into kind and cash, but between the two extremes are some intermediate steps—of interest not merely as now-existing forms of payment, but as tracing the history of the conversion. Originally payments were probably all made in kind by actual division of the produce between the cultivator and his ‘lord’ The

Batāli inconvenience attaching to this process in the case of certain crops, like cotton, led to a compromise, by which the cultivator paid a certain fixed quantity at the end of the harvest, and this, again, was converted into a payment of a fixed sum of money, when progress rendered the latter more acceptable than the produce. The system proving satisfactory,

Zabti it was further extended to crops like sugarcane, garden cultivation, &c., which require an amount of expenditure or trouble on the cultivator's part that render it manifestly unfair that the produce should be divided in the same shares as ordinary crops, and, therefore, as long as division was practised, these were a constant source of trouble in estimating the allowance to be made on account of them. The landlords rightly judged that, by fixing a definite and moderate cash payment for such crops, they would encourage their cultivation, and the system, once started, rapidly became almost universal. The crops thus distinguished were known as *zabti*, the exact meaning of which seems to be ‘marked off’, and in time the same term came to be applied to the rates of cash-rent fixed for such crops.

“ Regarding these *zabti* crops, the rents, at first fixed low, seem to have been enhanced till they were no longer looked on with the same favour by the tenants.

Amāldārī To prevent loss the landlords in many villages then introduced the rule, that each tenant should be bound to grow a certain area of *zabti* crops on each plough he held.

“ The area corresponding with the term ‘plough’ was not very accurately laid down, but the number of ploughs each tenant was supposed to hold was known, and on this the calculation proceeded. This custom soon developed into the tenants paying the zamīndār at *zabti* rates on a certain area, whether he grew *zabti* crops or not, the tenant being allowed, if he had not the full area of them, to select a sufficient area out of the land occupied by his other crops to make up the total. Of course, he naturally picked the best fields he had of these other crops (as paying the *zabti* rates they escaped *batai*), and very likely the idea may have occurred to some tenant, when he had an unusually fine crop, to offer to pay in cash on a certain further area for that particular year. To this the zamīndār probably demurred, unless he also paid in cash on some field with a poor crop on it, and finally the matter would very likely be settled by the tenant's paying in cash on his whole holding after a valuation of the different fields. To a non-resident zamīndār, not desirous of keeping up the custom of division for any ulterior objects, the system would naturally possess great attractions, and it is quite easy to conceive his overcoming the objections of other tenants by allowing them to pay the amount of the estimate in

The system probably at first grain, instead of in money. This system is that now known as *amāldārī* and, once introduced, the convenience of the system would soon cause it to extend and take a firm hold on the people. The tenants would find themselves free to cut the crop as soon as it was ripe, and free to store it and sell it, when and as they liked, the zamīndār, on the other hand, would find himself relieved from the vexatious task

¹*Supra* p. 102.

of watching the crops and dividing them, besides in most cases escaping the cost of carrying off his share in kind. Thus, as first introduced, the system was probably of mutual advantage almost everywhere. Unfortunately the opportunities it gives for oppression were too great to be long resisted, and in the hands of the less respectable *zamindars*, and especially in

those of the *khatris*, it has now become so misused that the tenants almost universally entreat to be allowed to keep to actual

baidi, in spite of all its inconveniences. The appraisement has to be made just when the crop has ripened almost immediately that is, before it should be cut, and when any considerable delay must cause it to deteriorate. To the tenant the loss of even one crop often means ruin, and the landlord or his *khatris* have thus a hold on each of them individually which they well know how to use. The appraisement made is, therefore usually as high as they think it possible to go, but as it is common to all humanity to make mistakes, so

occasionally the crop turns out to be better than they thought it would be. It was on some occasion of this sort that the idea of *dhala* struck one of them. The crop, he argued had turned out

about twenty per cent. better than had been expected; therefore, the least the tenants could in justice do was to pay up at least ten per cent. more, over and above the value of the

zamindar's share as first calculated. The same argument was applied, with less reason, in cases where the selling price of the crop turned out more than usual, though here the *zamindars* got the

benefit just as much as the tenant; and in process of time the dishonest and grasping landlords without any just ground whatever extended the system till they made *dhala* into a demand always claimable against the tenant, unless the crops turned out much worse than had been estimated; and, further levied it on a kind of sliding scale, that invariably brought up their demand to just about as much as they could possibly squeeze out of the tenant. *Dhala* was declared an illegal cost at the time of settlement.

* Reverting to the original system of actual division, it is of importance to notice how the payment originally light, have come to be enhanced, either directly in the case of land let to new tenants, or by the imposition of additional charges tacked on to the payments made by old ones. These took the shape of *kharch* an allowance for the landlord's expenditure in watching and dividing the crops; *khali d* s allowance for dust supposed to have got mixed up in his share; *nastr* or offerings to the *khatri* for his trouble in supervising; *g dala* a benevolence raised when a wedding occurs in the landlord's family; and *vera-kash* or fee to the landlord a weigh man. *Kharch* is both the most universal and by far the most important, its variations speaking volumes as to the extent of the landlord's power. Briefly it usually varies in such a way as to bring up the share paid on what were originally the more lightly assessed holdings to something approaching an equality with those more heavily taxed directly."

When settlement began, it seems that, of the land held by the tenants,

rather more than two-fifths, or roughly 300,000 acres,

were held on *latdi*, the rates paid by them varying from 29 sors to 10½ (both including *kharch*). The cash paying area is chiefly found in the east and south of the district, whilst the *baidi* land is chiefly in the north and west. Both Mr Smeaton and Mr Alexander were moved to righteous indignation by the exactions of the *zamindars* in tracts in which grain-rents prevail, though the former has admitted, more unreservedly

regarding whom he says "all are in easy circumstances; a large proportion are wealthy; several keep a retinue and have their elephants, horses and conveyances." But if they do not live in the same luxury as the landholders, the cultivators of Bīlāri are said to appear "comfortable, fairly-clad, with good food and plenty of it." Mr Smeaton enumerates four causes for this unusual prosperity. The first three have reference to the general fertility of the soil, the custom of money rents, and the absence of rack renting. The fourth and most important is, "the singular aptitude of the soil for sugarcane, the skill of the tenants in raising it and the large local demand I have seen," (writes Mr Smeaton) "among the Chamāra and Jāta, the most singular and satisfactory evidences of the working of the four causes first enumerated. Numbers of them had hoards of money, buried in large jars under their houses, which they would not spend. They dressed humbly but cleanly, from sheer thrift; but there was an air of comfort and independence about them that was unmistakable." The average indebtedness of tenants in this tahsil was roughly ascertained to be Rs. 7; and in many cases this was a nominal indebtedness, "being a temporary relinquishment of the year's balance, to stand as an advance for the following year."

In Amroha we find a total contrast in the condition of the cultivator, who is "ground under a triple yoke," being harassed by the Salyid landlords of whom mention has already been made. The result is, that, with a few exceptions, they are more poverty-stricken, less independent and less happy than any class of tenants in this district or elsewhere (so far as the experience of Mr Smeaton, whose opinion is quoted, went).

In the low country of Sambhal tahsil, the condition of the people approaches the favorable one of the residents of Bīlāri tahsil, but rents are somewhat higher. In the higher parts (bādr) the people were originally Ahars, and they still pursue here their traditional occupation of graziers, having abandoned the other branch of it—cattle-lifting. Having the virtual monopoly of the trade in *ghā*, they are well-to-do, notwithstanding the grudging fertility of the soil, which barely allows them an autumn harvest and denies them spring crops.

Hasanpur is more agricultural than any other tahsil and the tenants almost entirely Huddūs of the lower class, while the landlords are mostly a wealthy haughty, Muhammadan aristocracy. The system of division of crops prevails, with the incidents already alluded to. Serfage is apparently the result, but a serfage of a very mild type. So far as indebtedness proves poverty, the tenants are not so badly off, as of

166 families whose cases were enquired into, 101, or 61 per cent, were entirely free from debt, nor were the indebted portion insolvent, as an elaborate estimate of their assets showed, as the result, that each family had on an average 8 acres of land, 5 cattle and a debt of Rs. 31 to pay. The net income for the year is taken at Rs. 16 (proceeds of sugarcane and cotton) and 37 maunds of grain. The food of the family and payments for services amount to 4½ *seis* daily, or 43 maunds for the year, including in this the seed required for the next year. This leaves a deficit in grain of six maunds, costing Rs. 10, which must come out of the cash reserve, now reduced to Rs. 6. But from the sale of *ghát* about Rs. 6 will be realised, bringing the assets to Rs. 12, to meet the debt of Rs. 31. Rs. 10 will go as interest, and a net balance of Rs. 2 will remain. There is bare solvency, therefore, but not much more.

Before the railway was opened, the principal export trade was in unrefined sugar (*gur*), carried by carts to Meerut, and in refined and unrefined sugar (*khand* and *gur*), in carts to Aligarh. There never seems to have been much river traffic, the course of the Ganges not being sufficiently reliable. From the settlement report we take the following *resumé* of the export trade of the district:—

“The Meerut trade took in a large part of the north of the district, including the two centres of Kánt and Dhannura, and also the south of Bijnor, and crossed the river at the Tigrí and Garhmuktesar *ghát*. The Aligarh trade was almost all through Sambhal, one branch of small importance also passing by the Ahár *ghát* into the Bulandshahr district. Since the railway has been opened, the Sambhal road-trade has to a large extent been diverted to the railway, a large part still going through Sambhal, but a portion, which is yearly increasing, going direct to Chandausi or Bilárá. Some of the Kánt trade has also been diverted to the railway, and, instead of being loaded at Moradabad, this is mostly brought on to Bilárá or Chandausi by cart. The people explain this by saying that, once it has been put on the carts and the latter have gone the 18 miles from Kánt, it is easier and cheaper to go right down to the consignee's store-house at Bilárá or Chandausi, than to take the train at Moradabad, and then to have to unload again a few miles further on and again load when it is despatched finally. They cannot probably make their arrangements fit so as to export it straight away when it is first purchased, and, of course, it is safer and cheaper to keep it in their own stores than to leave it lying at the station in Moradabad. Part of the Bijnor trade has been diverted to Khatauli, in the Muzaffarnagar district, but the road trade to Meerut has held its own much better than that to Aligarh. This is owing to the excellent roads that connect Moradabad with Meerut, and thence with Dehli, to which a very large portion of this sugar goes. The import of refined sugar, which undoubtedly goes on to a considerable extent, is almost entirely due to speculations, and the import is generally re-exported. In Chandausi there are several traders who will keep sugar or grain by them for a long time with a view to future profit, and these men, if they hear of a good bargain, will import with a view to exporting again, at a profit, later on.

" Next to sugar wheat is by far the most important export. It is the chief crop of the district, about 370,000 acres being annually sown, from which, at a moderate computation, even allowing for the small yield on some of the light soil, two hundred and fifty millions of maunds of grain should be obtained on an average taking good and bad years together. What the amount of wheat annually exported from the district comes to, on an average, cannot be very accurately determined; the exports of edible grains by rail aggregated close on a million maunds in 1878-79 and nearly 17 hundred thousand maunds in 1879-80; but a considerable portion of this was grain imported by rail from elsewhere, and re-exported to other markets, and a certain amount (more probably a large amount in 1879-80) was grain brought down from the Tarai or from Bijoor by cart.

Wheat.

" Rice is grown extensively in this district, the average area under it being not less than 80,000 acres, including *defauli*. But probably the main portion of the exported grain comes from the Tarai and Kumaun *via* Rampur and Tanda. The latter place lies within the piece given out of this district to Rampur after the mutiny and is a great depot for the rice coming down from the Tarai. The export trade is mainly by cart to the railway at Moradabad and Chandausi, and by ponies, mules, and bullocks to Meerut and Dehli. Were it not so precarious, rice would probably beat wheat in importance for trade, and in a good year the export must be very large. In the past year 1879 for instance, large consignments were sent by rail to Dehli, and also to Agra and Bombay. The railway has greatly stimulated the export trade of this staple, though it might still be considerably opened out if the road communication were better all over the district and in the Tarai. The export now mainly comes, as before stated, from Thakurdwara and the Tarai, but there is some from the south of Hasanpur and the borders of Badaun. The crop is grown all over the district, and were the means of communication better than they are, a larger portion of the produce would be exported, from many localities where comparatively small areas are sown, than is at present the case.

Rice.

" Cotton, like rice is a very fluctuating crop, and in one year there may be a considerable surplus for exportation, whilst in the next the local supply is in sufficient for district wants and has to be supplemented by imports. In either case, however, there is a trade, and employment is furnished to the Banias and carriers. The trade in cloth is mostly carried on by the wandering traders called *baliparis*, who roam over the country with ponies or bullocks, and pretty closely represent the pedlars of bygone years in England. These men are mostly Banjiras or Pathans but a few are Banias. Besides the cotton grown in the district, considerable quantities come from Rampur and Badaun to Chandausi and Bahjol, for export towards Bareilly and Lucknow.

Cotton and cotton cloth.

" In the autumn food grains there is an export in good years, but there is also an import; and it is impossible to say how far any one class of grain is exported in exchange for other commodities, or merely sent back in repayment of consignments of the same grain before received.

Autumn food-grains.

" Besides the above articles, there has, for some time been a considerable local trade in ghee, and since the railway was opened, there has been some export of this, principally from Bahjol, which is the trading centre nearest to the tract of Sambhal and south Hasanpur whence the ghee chiefly comes. 'The Ahir's great standby writes Mr Smeaton,' is the ghee he makes from the milk of his buffalo-cows. He sells his ghee, and with the money he receives pays some of his rent and buys more live stock. In fact, the ghee trade in this part of the country is a vital element in the rural economy. When an Ahir's

GHEE.

¹ Sambhal Rent rate report.

buffalo has calved, he goes off to the Bania and offers to supply him with *ghí*, the terms being that the Ahír gets an advance in cash to the extent of, say, one maund, or Rs 20 to 25, he undertaking to supply a certain quantity of *ghí*. The bargain is almost always a written one. Once in every seven days, the tenant trudges to the market town or village, and hands over to the Bania the *ghí* he has made during the week. The Bania weighs it and credits it to his account. And so the transaction progresses for as long as the buffalo gives milk, generally a twelvemonth. At the end of this period, the accounts are squared, and the balance, on whichever side due, is paid up. The tenant's security is his buffalo, and the bond distinctly specifies that, if he defaults, the buffalo is liable to be sold up. A good buffalo gives six to eight sers of milk a day; and the yield of *ghí* is about half a *chhaták* to every ser of milk. The milk is first heated, and then, after its transformation to buttermilk, it is churned. The butter that comes out is heated and *ghí* obtained. The buttermilk remaining over after the churning, is available for feeding both the children and the buffalo. There is nothing the buffalo cow thrives better on than this buttermilk mixed up with ground *judr*. The *ghí* advances in the *bhár* tract, therefore, are the same sort of subsidy to the Ahír tenantry as the sugar advances are to the Bilári agriculturists and their neighbours in the Sambhal Katehr."

The extension of cultivation that has taken place since last settlement, must have materially reduced the grazing-grounds, and it is only too much to be feared, that their area will at no very distant date get so small, that the keep of cattle will become too expensive for the Ahírs, and the *ghí* trade will diminish. Of course, it is only whilst the buffalo is actually giving milk, that she is fed up in the way above described. There must be large grazing areas to keep the animals on at other times.

"There is also some export trade in hides, principally from Sambhal and Hasanpur. Of late years, too, a large demand has sprung up for the Moradabad brass-ware. The export trade has, however, sprung into importance almost altogether recently, and is confined to Moradabad city."

To sum up, then, the main exports of the district are sugar and wheat; and rice is, in good years, largely exported, but in bad years the quantity for export is reduced, sometimes to none at all.

We turn now to the imports that are exchanged for these commodities. The chief are salt, tobacco, metals, and piece-goods.

"The first used to come chiefly from Dehli, but owing to the large export trade, which the railway now enables the district to carry on in grain and sugar with Rájputána, a considerable trade has recently sprung up in salt imported from Rájputána through Agra and Hathras. This mainly comes to Chandausi, which is yearly growing in importance. The Panjab trade used to come by road through Meerut, crossing at the Garhmuktesar ghát, and to a certain extent this trade still goes on, but most of the salt is now sent by rail as far as Chandausi and Moradabad."

"The average requirements of the district would be about 1,00,000 maunds of salt for eating, besides a certain amount used for other purposes. The railway statistics show a gross import of over 3,00,000 maunds, and a net import, after deducting re-exports, of very nearly 2,00,000 maunds for each of the two years 1878-79 and 1879-80. The re-exports by rail are chiefly consignments to Bareilly and Oudh, and the surplus of the net import is the salt which is sent on by road into the Tará and the east of Bijnor, or to Rámpur or to Budaun, merely passing through

the district. Besides the rail trade, there is some import by road from Dehli and Meerut, but not to a very large extent.

Tobacco. "The import of tobacco is mostly from Oudh by rail and from Badaun by cart. I have no statistics whatever to gauge its extent by but it is certain there must be a considerable import, as, owing to the frequent frosts in December and January it is very little grown in the district, whilst the consumption is apparently just as unusual as in districts where it is extensively cultivated.

Metals. "Metals imported are chiefly iron and brass, the former coming from Nipal through Oudh, and the latter from Calcutta. The recent development of the Moradabad ware trade has increased the import of brass, which comes in thick, broad sheets, and is shaped here into the form required. In 1880 the value of the brass imported into Moradabad city for the manufacture of ware was rather over a lakh of rupees.

Piece-goods. "The trade in piece-goods is mostly from Hâthras or Dehli generally; they are carried by rail but sometimes they are carried from Dehli by road. A considerable portion of the goods that are imported to Chandausi are thence re-exported to Bareilly or Râmpur; but allowing for this, the importance to the district itself in a good year when there is a large trade balance in its favour against Dehli and Alâpûtâna, must be considerable, taking into account the high value these goods bear in proportion to weight."

Main course of trade. Since the licence-tax has been imposed, traders naturally look on all enquires as to their business with much suspicion - and the information they give is often so utterly misleading that it is extremely hard to give any accurate account of trade dealings. Still, in all but exceptional years, the main course of trade appears to be that above described viz., a large export of sugar and wheat, with a fluctuating but sometimes large export of rice, to Meerut, Dehli, Hâthras, and Agra, and in return a large import of salt, a considerable import of piece-goods, with a steady, but less valuable, import of tobacco and metals, and a fluctuating import of cotton. Besides the main imports, there is a pretty brisk trade in lac, red pepper, spices, and potatoes from the hills, carried chiefly by the *balupâris* already alluded to, who in return take back salt, country cloth, and tobacco. Their dealings are, however, only on a small scale.

Returns of traffic by road. Having glanced at the principal commodities brought into and sent out of the district, we may turn to the available statistics of traffic by road and rail, for which we are indebted to Mr J B Fuller, who has kindly furnished a note on them.

"The only returns of road traffic" (he writes) "which are available are of traffic entering and leaving the district on two of its sides, in the direction of the hills on the one side, and of the Meerut division on the other. Road traffic between Moradabad and Bijnor, Râmpur and Badaun, has never been registered.

A.—Traffic between the Moradabad district and the Tardi and hills, via the metalled road to Káladíngi.

Position of post.	Year	Direction	Cot- ton	Cot- ton goods	Grains	Me- tals	Oil seeds	Provi- sions	Salt	Su- gar	Mis- cella- neous	TOTAL	
												Mauuds	Rupees
Barhiál, 22 miles from Moradabad	1879 80	Towards Moradabad	Ms	Ms	Ms	Ms	Ms	Ms	Ms	Ms	Ms	1,41,107	4,82,463
		From ditto "	180	2,807	9,940	1,838	768	2,774	11,710	5,175	5,039	42,727	5,13,249

"The chief imports are grain and oil-seeds, and are paid for, principally, by exports of cotton goods and salt.

B.—Traffic between the Moradabad district and the Meerut division, via five Ganges ferries

Position of post	Year	Direction.	Cot- ton	Cot- ton goods	Grains	Me- tals	Oil- seeds	Provi- sions	Salt	Sugar	Miscel- laneous	TOTAL	
												Mauuds	Rupees.
(1) — Betw een Moradabad and Meerut													
herpui	1878 79	Towards Mo- radabad	Mds	Mds	Mds	Mds	Mds	Mds	Mds	Mds	Mds		
	1877-78*	From ditto Towards Mora- dabad	237 3,029	17 1,204	2,712 2,48,474	1 4,794	10 448	18 487	301 51,703	169 6,010	893 16,022	3,029 3,32,501	20,321 16,50,023
harhmuktesar	1878 79	From ditto Towards Mora- dabad	593 3,191	1,725 1,090	73,940 21,062	326 4,419	11,797 443	18,067 117		2,526 310	89,103 4,778	2,05,077 50,535	12,16,416 6,17,520
	1876-77	From ditto Towards Mora- dabad.		1,119 19	60,039 1,61,408	262 553	5,842 88	10,752 149		1,10,193 27	21,767 2,210	2,17,161 1,71,351	9,09,323 3,11,103
urhghat	1877 78*	From ditto Towards Mora- dabad		448 40	44,972 1,53,753	7 232	390 50	82 19		59,795 32	5,894 1,780	1,10,519 1,62,595	7,02,691 5,71,085
		From ditto		807	37,290	39	358	750	124	28,155	8,402	70,010	6,02,39
(2) — Betw een Moradabad and Bulandshahr													
har	1876-77	Towards Mora- dabad	1,109	1	21,863	69	50	30	142	69	719	24,124	19,901
	1877-78*	From ditto Towards Mora- dabad	6 612	14 5	3,811 30,759	7 60	353 659	1,777 17		7,726 202	2,570 631	16,277 33,211	77,782 1,01,873
	1876 77	From ditto Towards Mora- dabad	21 605	71 62	2,058 28,298	1 2,174	455 261	16,908 182		7,011 59	7,770 6,210	20,890 3,770	83,447 3,93,293
	1877 78*	From ditto Towards Mora- dabad	680 253	328 11	12,003 33,214	81 693	1,772 75	7,072 155		221 257	1,07,907 1,814	2,40,472 2,10,573	4,57,421 2,10,573
anupshahr	1878 79	From ditto Towards Mora- dabad	1,528 250	286 43	9,405 601	45 693	1,059 57	10,091 61	18	9,680 257	1,72,402 1,814	2,10,573 2,10,573	4,11,175 4,11,175
		From ditto	220	140	21,861	41	1,772	2,70	15	5,00	2,077	2,10,573	2,10,573
Total (taking average of two or more years where necessary)			Towards Mora- dabad	11,035	1,202	3,11,421	9,145	1,002	5	57,710	61	37,70	2,10,573
			From ditto	7,122	2,953	1,17,000	3,711	11,400	77,70	7	1,07,70	1,07,70	2,10,573

NOTE.—An asterisk denotes that the year was the one of 1877.

"These ferries are all on unmetalled roads of minor importance, except Garhmuktesar and Anúpsahr, the former of which is on the metalled road between Moradabad and Meerut, and the latter on the second-class road between Moradabad and Aligarh. The most noticeable point in this statement is the very large import of grain from the Meerut division during the year of scarcity (1877-78), a large portion of which is known to have been drawn from the Rohtak and Hisár districts, and merely crossed Meerut in transit.

"The average amount of traffic which passes by road between Moradabad and the Meerut division may, therefore, be assumed to be—*imports* 4½ lakhs, and *exports* 5½ lakhs maunds. This is rather less than two-thirds of the traffic transacted by rail at the station of Ohandauni alone. It must be noted, however, that the greater portion of the district railway-borne traffic is concentrated at Ohandauni, which, indeed, ranks sixth in commercial importance amongst all the railway stations in the North-Western Provinces.

"By far the greater portion of the district traffic is carried on by means of the Oudh and Rohilkhand Railway, but from the district limits not coinciding with those of any of the 'blocks' which are the units for railway trade registration purposes, it is impossible to give full details of the district railway-borne traffic. From the extension of the Oudh and Rohilkhand Railway to Sahāranpur *via* Bijnor, which has now been commenced, still more of the trade will be attracted to the railway, since the new line will pass through some of the principal sugar-producing parganahs, and will intercept much of the sugar traffic that now finds its way out of the district by road towards Dehli."

The manufactures of the district are confined to a few of the larger towns. Chief among them is the Moradabad ware already mentioned (and described in the article on MORADABAD). The demand has enormously increased of late years, and the workers may be counted by thousands. The productions of the Amroha pottery give employment to hundreds of persons; camp-beds of very good quality are also made there (see AMROHA). In the south west of Hasanpur chiefly, but also elsewhere in that tahsil, a small quantity of the rough glass known as *kanch* is made by a class of persons called *manikhrs*. Brass-vessels are made in many places, especially at Dhananra. The manufacture of cotton-cloth provides subsistence for a large number of persons and is thus described —¹

"The cotton is first cleaned (by women usually) and this costs about two ānas for eight sars of uncleaned cotton or a little less than one āna a sar for the cleaned cotton resulting.

¹ Settlement report, p. 54.

The latter is spun into thread by women, who get one *chhaták* per ser and two¹ pies a day as their wages, and then the thread is worked into cloth in the looms. Cloth of this kind is made at Amroha, Naugáoñ Sádát, Umri, Kánt, Sambhal, Sirsi, Bilári, Chandausi, Kundarkhi, Moradabad, Páekbára, Thákurdwára, Hasanpur, and several other towns or villages. That made at Thákurdwára, Moradabad, Páekbára, Kundarkhi, and Hasanpur is reported to be the best, the *desáti* made at Hasaupur having especially such a good name that the makers have almost always orders on their hands."

Here, as in Sháhjahánpur, the manufacture of sugar in its various forms is a flourishing and highly profitable business. Mr. Smeaton writes¹ .--

"The demand for cane-juice has been all along on the increase. All who have a little capital embark in sugar advances. Thrifty cultivators who have saved money—and these are numerous—are to be found in partnership with banias in the sugar business. Zamíndárs themselves are finding out how profitable it is, and many among the wealthiest have been lately taking to buying up the sugar of their villages. A regular competition has set in, and the tenantry have therefore found no difficulty in disposing of their juice to advantage. The influx of wealth formerly alluded to has of course greatly stimulated this competition. Many more persons now have capital than before—a great portion of these can afford to live more frugally, and therefore take a lower rate of profit than the old capitalists."

The measure by which the cane-juice (*ras*) is sold is almost always the *karda*, equal to a very little over 50 government (or 100 *kachcha*) maunds. The system by which a sugar manufacturer obtains his supplies of juice, includes the giving of advances by him to the cultivator, and these are usually three in number. The price to be paid is fixed either on the first or second advance. The average produce of an acre may be put at 175 government maunds, the value of which would be about Rs 75 and the cost of cultivation and crushing Rs 50, leaving the cultivator a profit of Rs. 25, though this varies enormously, according as the cultivator employs hired labour or not. The profits have increased since the railway was opened by about Rs. 14 per acre. During the actual crushing operations, the hired labourer earns on an average Rs. 8 a month besides his food. He has to work hard, and runs some risk of having his hand crushed by the mill. The processes of manufacturing *gur*, *ráb*, and *khand* have been described in former notices.

Gur is made all over the district and is either made by *khandsáls* (sugar manufacturers) or by the cultivators themselves. In the latter case it is usually sold to petty dealers at so many *bhelts* a rupee, the *bhelí* being a ball of *gur* weighing about $2\frac{1}{2}$ government, or two local, sers. The purifying process by which *ráb* is turned into *khand*, has been described above². The average percentage of *khand* to *ras* is about 7, Mr. Butt puts it at only 5·8, but zamíndárs whom Mr. Alexander questioned on the subject put it as high as 8, and

¹Bilári Rent-rate report

² Vide *supra* p 45

Mr Moens, in his Bareilly report, makes it 7 The manufacture is chiefly carried on at Sambhal, Bilāri, Kundarkh, and Ohandausi.

Among the local manufactures may be reckoned that of spirits after the native process. A very full account of the various processes in common use will be found in the annual report on the excise administration for 1880

The principal fair during the year is that called *Kāṭī*, held near Tigri, at the end of the Hindn month *Kāṭik* (November), on the banks of the Ganges opposite to Garhmuktesar in the Meerut district. The attendance is in ordinary years about 50,000 Smaller gatherings are held at Sambhal, Bilāri, Kundarkh, &c., but they are not of sufficient importance to detain us.

In the following table will be found the average rates of hire paid during different years of the last quarter century to the commoner classes of artisans and labourers¹

Class of artisan or labourer	Average daily wages for the year		
	1858	1866	1891
Masons	As. 8 to 10	As. 5 to 12	As. 3 to 4
Carpenters	" 6 to 8	" 6 to 8	" 3 to 4
Thatchers	" 3 to 6	" 4 to 5	" 2
Boatmen (<i>wāllāks</i>)	" 3 to 5	" 4 to 8	" 2-4
Diggers (<i>haddārs</i>)	" 3 to 5	" 3 to 8	" 3
Cultivators	" 2 to 4	" 3 to 8	" 1-4
Coolies	" 1 14 to 2	" 2 5 to 5	" 5
Blackney-drivers	" 1-5 to 4	" 2-5 to 4	" 5

Amongst artisans, carpenters and blacksmiths are found in nearly every village, and the Julāhās, who earn a living by weaving, are numerous in this district. In agricultural villages the carpenters and blacksmiths are still usually looked on as village servants, receiving a certain *hāk* or fee, paid in grain at each harvest, or a certain sum on each plough and cane-mill used during the year. Julāhās, on the other hand, with shopkeepers, such as Halwās, Telis, Chhāpīs, Ghosls, and others, have till quite recently had, as a rule, to pay house-rent or fees to the zamindārs. This custom is usually found in rather large and populous villages, and in some, as for instance Bilāri, the income derived from such fees was very large. But, since the settlement began, zamindārs have been virtually prohibited by Government from levying these fees on trade.

¹The wages and prices for 1858 and 1866 have been taken from Mr W. C. Plowden's treatise on that subject (1871). Those for 1891 have been kindly supplied by Mr L. M. Thornton C.S. G. O. No. 819A., dated 2nd April 1896 and G. O. No. 820A., dated 9th April, 1894.

Amongst the labourers are included carriers, other than servants employed

Carriers.

on regular wages, and they may be divided into those who drive carts and those who actually carry loads

The number of carters that live solely by the trade and are not also agriculturists, is small. We find them, however, in all the larger trading centres, and at Chandausi some of these men make a very comfortable living. The rates ordinarily paid are, either by the day, 6 ánas for each bullock required for the cart, or, by the month, Rs 14 for a two-bullock and Rs 25 for a four-bullock cart, or, by weight, $\frac{1}{2}$ ána a maund where the distance does not exceed 5 miles, and from nine pie to one ána where it does. The hire of donkeys with packs is from six to nine pies each a day, and for bullocks and ponies about 4 ánas; bullocks are, however, rarely hired except with carts. The number of Kahárs who live by load-bearing alone is not very large; most of them either own land or also do a day's work of other sorts.

The average pay for agricultural labourers is an ána a day and their

Agricultural labourers.

food, which consists of about half a ser of some coarse grain made into *chapátis* at noon and the same in the evening. When paid in cash only, 2 ánas a day is about the average. When reaping *rahí* crops or rice, they are commonly paid in kind, and two to four sers of grain, according as the harvest is plentiful or the reverse, or more accurately a sheaf of the crop sufficiently large to yield this quantity of grain, is a fair day's wage. At harvest-time, in a good year, they are not at all badly off, and sometimes make enough to buy a spare blanket or some cheap silver ornament, but in a year of scarcity, such as 1877-78, they are often in dire straits.

Food-prices may be treated in the same tabular fashion as wages, the

Prices

periods selected being 1845-57, 1860-78, and the year 1881.—

Articles.				Average weight purchasable for one rupee in			
				1845-57	1860-78	1881.	
				Sers	Sers	Sers	chs
Wheat	...	...	...	36	22	20	10
Rice, common	...	...	...	49	32	14	10
Barley	..	...	...	55	32	28	10
Cotton, cleaned	.	...	...	3	2	2	13
Juar millet	.	.	...	57	29	24	2
Unrefined sugar (<i>gúr</i>)	.	..	...	16	10	8	10
Mung pulse	.	..	...	43	24	19	12
Bágra millet	.	.	...	46	26	20	6
Gram	.	.	...	..	...	20	1

These figures ¹ show the enormous increase of 64 per cent. in the second period (1860-78) over the first (1843-57) for wheat, of 58 per cent. for rice, of 78 for harley, of 50 for cleaned cotton of 95 for *jadr* millet, of 60 for unrefined engar (*gur*), of 79 for *mung* pulse, and 77 for *bājra* millet

The great mass of the cultivators require periodical loans for their business, Money-lending and in and, except when they get them by way of advances interest. from engar manufacturers, they have to take them on interest, either from their zamindārs, or from the professional money-lenders, the Rahtis, Athbariās and Bohras already mentioned (*supra* p 69) The common rate of interest in the case of loans from one season to the next, is 2 ānnas in the rupee for half a year, or about 25 per cent., which, though high, is not perhaps exorbitantly so when the risks are considered With approved customers and fair security the rate is not infrequently reduced to half, and it is but rarely that formal bonds are entered into for repayment When, however, the loans are not cleared off and the cultivator gets at all deep into the money lender's hooks, the matter changes. It is then customary for the creditor to take over the whole of the cultivator's grain or cane-juice and dispose of it to the best advantage for himself, giving the debtor credit for a price always somewhat, and sometimes very much, below the current rate. The creditor then advances the debtor sufficient means to barely subsist and work his land, and this goes on till he either decamps or dies. Under such circumstances the cultivator is little better than a slave Such cases perhaps are not very common They are found most often in villages where the zamindār himself is also the money lender

Besides these regular yearly loans, there are a vast number of transactions carried on unconnectedly, and as the emergency arises. These are principally sought by cultivators who have not a regular account with any banker, or by the non-agriculturists and the profits from these are sufficiently large to form the principal means of subsistence of a considerable number of persons Loans for marriage or funeral expenses, and for purchase of cattle food, and clothes, are perhaps the commonest, and costs of litigation are also a not infrequent item The rate of interest charged on these transactions varies of course enormously In many cases the creditor has no security whatever beyond the good faith of the borrower and the latter has no chance of raising the loan from any one else. It

¹ Taken from a statement in Mr Alexander's settlement report. Mr Plowden in his Report on Wages and Prices gives a tabular statement for each of the years 1858-57 but the variations appear too great to make it of much value It is unfortunate that Mr Alexander made his estimates for so few staples. Gram at least we should have expected to find included, as its price does not bear a fixed proportion to that of wheat. Mr Plowden gives the prices of gram as follows: 1858 40 to 45 sers; 1860, 18 to 21 sers; 1862, 23 to 25 sers; 1863, 23 to 48 sers; 1864, 21 to 27 sers; and 1867 15 to 19 sers. In the year 1861 the average price was 20 sers.

is not, therefore, strange to find even as high a rate as one ána perrupée per mensem charged, and where grain is lent, the rate is sometimes even higher, 50 per cent. being charged for about six months' loans.

The local ser in use is roughly equal to 100 tolas, and therefore exceeds the government ser of 80 tolas (or $2\frac{2}{3}$ lbs avoirdupois).

Measures of weight.

The local (*kachcha*) maund is a little more than half the government maund (of 82 3lb. nearly) 100 *kachcha* maunds (= 50 government maunds) = 1 *karda*, a measure used for cane-juice. Other local measures of weight are a *sava* = $1\frac{1}{4}$ sers (government); 8 *sava* = 1 *báhní*, 12 *báhní* = 1 *kúndi*, or about 3 maunds, also used for cane-juice¹

The English mile is four-fifths of the Moradabad *kos*, and indeed seems to be the same all over Rohilkhand

Measures of distance

The measures of area current in the district are very complicated. First, we have the Government *bigha* (used in the re-settlement of the district), which differs in Thákurdwára and in the rest of the district. These measures may be conveniently shown thus:—

and area

	Number of square yards in Government <i>bigha</i>	Number of <i>bighas</i> to the acre	Decimal fraction the <i>bigha</i> is of the acre
Whole district except Thákurdwára ...	3,025	1.6	625
Thákurdwára	2,232 56	2.1680	4612 ²

The Thákurdwára government *bigha* was also used in the re-settlement of the adjoining Káshipur parganah (in the Tará). But this Government (or as it is locally called *pakka*) *bigha* is hardly ever used by the people themselves; and the settlement officer for this reason recorded only *kachcha*, or local, *bighas* in the *khasras* (lists of fields). Regarding this local *bigha* Mr. Alexander writes as follows:—

“ There are two different measures generally recognised for the *kachcha* *bigha* in this district, one in Thákurdwára, the square of length of the local *jarīb*, which is 27 26 yards in length, and the other in the rest of the parganahs, the square of their *jarīb*, 27 50 yards in length. Besides this, in several of the villages brought in from Bijnor there was another *kachcha* *bigha* rather larger than either, and apparently not on any very accurately-fixed scale. This last has, however, been discarded, and only the two above mentioned employed.

¹ Ganga Parshád's notes. ² Nearly These measurements are taken from a printed tabular statement apparently published by authority, but as to the Thákurdwára *bigha* see the next note.

"In Thākurdwāra, therefore the *kachāka* bigha is 743 11 square yards, and in the rest of the district 766·25—in other words 6½ of the former and 6¼ of the latter roughly go to an acre. I may also note that, to complicate matters still more, three bighas *kachāka* go to a *pakka* bigha in Thākurdwāra as in Sijnor whilst four go to it in the other parganahs. 1

To preserve uniformity with preceding notices we append a statement of District receipts and the district receipts and expenditure, for a recent expenditure year, under the 'service heads.' These are the items that enter into the accounts of the Government of India, but the 'debt' heads, comprising the accounts of sums repayable by or to Government, such as deposits, loans, &c., are not included —

Receipts.	1880-81	Charges.	1880-81
	Rs.		Rs.
1 Land-revenue	14,21,497	1 Interest on funded and unfunded debt	81
2. Excise on spirits and drugs	74,149	2. Interest on service funds and other accounts ... ..	...
3. Assessed taxes	38,218	3. Refunds and drawbacks	16,453
4. Provincial rates	2,87,644	4. Land revenue	2,82,183
5. Stamps	2,42,268	5. Excise on spirits and drugs	4,291
6. Registration	23,247	6. Assessed taxes	48
7. Post-office ... ..	...	7. Provincial rates ... ..	...
8. Minor departments	1,018	8. Stamps	2,181
9. Law and justice	18,387	9. Registration	8,226
10. Jails	4,401	10. Post office	8,789
11. Police	9,141	11. Administration ... ..	...
12. Education	1,444	12. Minor departments	5,629
13. Medical	3	13. Law and justice	1,20,723
14. Stationery and printing	230	14. Jails	10,567
15. Interest	3	15. Police	1,59,185
16. Receipts in aid of superannuation, retired, and compassionate allowances ... ..	...	16. Education	82,580
17. Miscellaneous	5,482	17. Ecclesiastical	7,720
18. Irrigation and navigation ... ..	...	18. Medical services	95,700
19. Other public works	17,014	19. Stationery and printing	1,522
		20. Political agencies ... ..	...
		21. Allowances and assignments under treaties and engagements	8,900
		22. Superannuation retired and compassionate allowances	25,076
		23. Miscellaneous	1,678
		24. Famine relief ... ..	...
		25. Irrigation and navigation ... ..	...
		26. Other public works	8,977
Total	21,35,315	Total	7,27,003

1 Mr. Alexander's estimate of the dimensions of the Thākurdwāra Government bigha differs, it will be seen, by 6·23 yards from that given in the tabular statement. In a note to the latter it is stated that the Thākurdwāra government bigha consists of "2,916 yards at 31½ inches per yard, the *javā* measuring 54 yards, or 2,322 86 square yards, at 86 inches per yard." The note is expressed doubtfully & probably Mr. Alexander's statement is the more correct. Far

Changes that have been from time to time introduced in the mode of keeping the accounts of receipts and expenditure, make it impossible to obtain an exhaustive and accurate statement for former periods, for the purposes of comparison with that just given, but a few main items of receipts for the years 1860-61 and 1870-71 are subjoined, with the figures for 1880-81 added for comparison—

				1860-61	1870-71.	1880-81
				Rs	Rs	Rs
Land-revenue	...	...	..	12,19,467	12,67,273	14,21,497
Excise	...	...	...	36,333	60,247	74,149
Assessed taxes	...	...	...	45,500	1,02,155	38,348
Stamps	...	...	...	91,800	1,60,593	2,43,268

With regard to the system of local self-government or decentralisation the

Local rates and self-government position of this district is shown as follows —The balance of local cess available (1882-83) for local

expenditure—after deducting further rate and percentage for canals and railways—was Rs 1,58,310. Of this, general establishments (district dāk, lunatic asylum, inspection of schools, training schools, district sanitation, Department of Agriculture and Commerce) required Rs. 14,930, leaving Rs 1,43,380 available for expenditure on education, medical charges, and village watchmen. As this expenditure is normally estimated at Rs 1,17,520, there is a balance of Rs 25,860. But on public works a normal expenditure of Rs. 62,170 is annually required, so that we have a deficit (or excess of charges over receipts from local cess) of Rs 36,310. The only possible remedy for this state of affairs is that indicated in Resolution No 36 of 1882, dated 13th April,—that the Local Government will step in and subsidize the district by a grant from other funds.

Municipal funds are collected under Act XV. of 1873 and Act XX. of 1856, and disbursed on local objects in the towns that are subject to those enactments. Full details of receipts and expenditure and the various modes of taxation in force are given in the town-notices at the end of this volume. The towns that rank as municipalities, are Moradabad, Chandausi, Amroha, Sambhal, and Dhanaura. Those that are not so constituted, but are still liable to local taxation—called *chaukidārī* towns—are Thākurdwāra, Sirsi, Kānt, Darhāī, Kundarkhī, Bilāri, Sambhal,¹ Hasanpur, Bachhrāon.

¹Sambhal appears both as a municipality and as a house tax town. For the explanation see *infra* under SAMBHAL.

The actual assessment of the income of the district at 6 pies in the rupee, calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870 during 1870-71, was Rs. 83,083 There were 870 incomes between Rs 500 and Rs. 750 per annum 847 between Rs. 750 and Rs. 1,000 283 between Rs. 1,000 and Rs 1,500 135 between Rs. 1,500 and Rs 2 000 235 between Rs 2,000 and Rs 10,000 and 24 between Rs. 10,000 and Rs 1,00,000 the total of persons assessed was 1,894. The assessment in 1871-72 was Rs 25,870 and the number assessed 1,258 In 1872-73 they were Rs. 21,090 and 750 respectively

The license-tax levied under Act II. of 1878 yielded in 1880-81 a gross sum of Rs. 88,880, and, after deducting the cost of collection, the net produce of the tax, according to the official report, was Rs. 85,685 The incidence of taxation per thousand of the total population was, in towns with population exceeding 5,000, 126 2, and the number of persons taxed per thousand 5 while in smaller towns and villages it was only Rs 14 4, and the number taxed 1 in 1,000 Judged by net collections, Moradabad ranked twelfth in the North West Provinces in 1879-80 and in 1880-81

Excise is levied under Act XXII of 1881 The following are the collections for the past five years they show great fluctuations under the items of still head duty and license-fees —

Year	Still-head duty		Distillery fees.		Fees for license to sell native or English liquor		Drugs.		Medak and chanda.		Tard.		Opium.		Fines and miscellaneous.		Gross receipts.		Gross charges.		Net receipts	
	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.
1876-77	19 441	20	11 583	8,001	700	183	18 655	26	65,617	4 195	81 422											
1877-78	11 168	20	5,320	3 601	430	171	19,959	53	38 731	2,505	31,976											
1878-79	8,797	19	11,228	5 673	957	451	23,223	16	31 442	4,241	47,251											
1879-80	17 714	44	4,229	3,001	998	40	21 770	47	49 603	4,361	45,272											
1880-81	19,219	62	9,5 8	6,403	1 200	39	25,658	450	62,212	4,296	57 918											

The sudden fall in receipts in 1877-78 marks very distinctly the character of that year as one of scarcity, if not absolute famine

The practice of smoking *chanda* is said to be increasing and the figures bear out this supposition, but much is doubtless sold without a license

Charas is said to be the exudation of the flower of the hemp plant collected with the dew and prepared for use as a drug. It is imported by Kabul merchants and resembles tobacco in consistency. Of the two varieties sold in the district, the Yárkhand is esteemed the better; it is purchased by vendors from the importers at Rs 3 to Rs 4 per government ser, and sold by them at Rs 10 to Rs. 12 per ser. The Bokhára variety is imported at Re 1-8-0 to Rs. 2 per ser, and sold at Rs 6-4-0 per ser.

Stamp duties are collected under the Stamp Act (I of 1879) and Court Fees Act (VII of 1870). The following table shows for the past five years the revenue and charges under this head:—

Year.	Hundi and adhesive stamps	Blue-and-black document stamps	Court-fee stamps	Duties, penalties, and miscellaneous	Total receipts.	Gross charges	Net receipts.
	Rs	Rs	Rs	Rs	Rs	Rs	Rs
1876-77	3,137	44,999	1,73,714	874	2,21,724	3,289	2,19,435
1877-78	2,995	47,979	1,65,520	515	2,17,009	3,054	2,13,955
1878-79	4,355	47,526	1,77,580	130	2,29,591	3,549	2,26,042
1879-80	3,738	52,062	1,73,343	403	2,29,546	3,337	2,26,209
1880-81	4,007	60,767	1,76,029	467	2,43,270	5,176	2,38,094

In 1880-81 there were 6,082 documents registered under the Registration Act (XV of 1877), and on these fees (and fines) to the amount of Rs 13,738 were collected. The expenses of establishment and other charges amounted, during the same year, to Rs 4,971. The total value of all property affected by registered documents is returned as Rs 31,89,064, of which Rs. 28,81,576 represent immovable and the remainder movable property.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. This amounted in 1880 to 16,659, of which 9,792 were decided by civil, 3,671 by criminal, and 3,196 by revenue courts. The following statement shows the number of suits and appeals instituted in the civil courts of the district for four years during the past 20 years:—

Year	1865	1870.	1875.	1880
Number of suits and appeals ..	6,145	7,743	9,169	9,792

From this it would appear that the amount of litigation has increased by more than 50 per cent. since 1865

The medical charges are in great part incurred at one central and four branch dispensaries. The first is at Moradabad the others are at Chaudausi, Bilari, Amroha, and Sambhal. These dispensaries are all of the first class except Bilari which is of the second class (and is solely supported by Rao Kishn Kumar except the pay of the native doctor and European medicines). The total district expenditure on dispensaries was in 1880 Rs 7 270, of which 59.3 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1880, was 83,492, including 225 Eurasians, 44,038 Hindus, 88,082 Mussalmans and 1,147 other classes. The average daily attendance was 520.04

The most frequent epidemic is small-pox, which makes its appearance almost every year with the cold weather, and continues till the following rainy season. Malarial fever prevails every year, in a direct ratio to the amount of the rainfall. An unusually severe epidemic of the

Epidemics: Small-pox.

Malarial fever

disease broke out, at the end of the rains of 1871, in the part of the Sambhal pargannah that adjoins the Sot river. The disease seems to have been a quotidian intermittent, followed rapidly by anæmia, dysentery and anasarca: it also gave rise to enlargement of the spleen. The number of deaths was estimated at 5,000, or about 5 per cent. of the population of the locality where it prevailed. The probable cause was the excessive rainfall of that year, which inundated the country, so that the wells were flooded with surface water. In the Hasanpur pargannah a similar epidemic, but of a less severe character, broke out at the end of the rainy seasons of 1870 and 1871. The epidemic fever of 1879-80, which followed the last season of scarcity in these provinces, was not so severe in this district as in Meerut, Bulandshahr, Etah and Aligarh: indeed, the official report of the Sanitary Commissioner for 1880 states that in Moradabad there was no excessive prevalence. The ratio of deaths from this cause was 86.4 per 1,000 in 1879, as compared with the mean for the previous five years of 23.20. The ratio in Bulandshahr was 113.70 per 1,000 in the same year. Cholera epidemics have from time to time

Cholera.

visited the district, although it is outside the *dudh* of the Ganges and Jumna rivers, which has been called "the home of cholera." A visitation in August, 1819, is remembered, and later ones in 1836 and 1856. In 1867, 4,800 deaths were reported from this disease. In

An epidemic of some kind usually breaks out among cattle every third or fourth year. By far the most common is the foot-and-mouth disease called *pakkā*. Rinderpest (which is here called *bedan*), a form of anthrax fever (*gurna*), and swellings of the belly, loins, mouth throat, &c. (*bessāri*), are the most important contagious diseases to which cattle are liable. Sheep and goats are also subject to epidemics of rinderpest (*lahodh*), small pox (*chechak*), and pleuro-pneumonia (*phipri*). Descriptions, more or less complete, of these diseases have been given in previous volumes,¹ and for a full account of the various names, symptoms, and modes of treatment the reader may be referred to Dr Hallen's *Manual of Cattle Disease in India*.

The whole of Moradabad, as the district is at present constituted, appears to have been included in the country called Katehr, at least as late as the Muhammadan conquest. After that event, when Sambhal and Badam were made separate governments, the term Katehr seems to have been restricted, by the Muhammadan conquerors, to the country east of the Rām-ganga, so that only the strip to the north west, including parts of the pargannahs of Thākurdāra and Moradabad, will probably be included in the few references to Katehr made by Muhammadan historians.² Katehr as already mentioned,³ formed part of the great Panchāla kingdom, which is said, in the Mahābhārat and in the Panchāla kingdom, to have extended from the Himalayas to the Chambal river. Its capital was at Ahichhatra, which has been identified by General Cunningham with Rāmnagar in pargannah Sarauli of the Bareilly district, and, consequently, was a few miles only from the border of the present district of Moradabad.

If Ahichhatra was a capital city many centuries anterior to the rise of Buddhism, as General Cunningham supposes, Sambhal may also have been an ancient place of some importance. In support of its claim to antiquity has been adduced its mention, in the *Bhāgavata purāṇa*, as the spot where the incarnation of Vishnu is expected to appear, at the end of the present degenerate age, the *Kālī Yuga*. The quotation has been translated as follows —⁴ "At the time when the space of human life will be reduced to less than 80 years when mankind will be utterly dishonest, fakirs become worldly, and relations eager to rob each other ;

¹ G. & V., 123, 341, VI 428 878, VII 184.
 which the early Mub. rāmadāns were acquainted with Katehr
 (flow) vt. *De* II, 144. ² G. & V. (Bareilly).
 in the Settlement report.

³ Asst. the very limited extent to
 are Suppl. Gloss. (the new edi-
 tion) vt. *De* II, 144. ⁴ By Bāṭā bhāskar bish quoted

when cows will be made use of like goats, and medicines will have become effectless; when trees will bear no fruit, and rain cease from the earth: *then* the Nih-kalank¹ incarnation will appear in the world at Sambhal."

But it is hardly necessary to say that, so far as this claim to antiquity rests upon the passage quoted, it must stand or fall with the claim to antiquity of the Purán itself, and, as to this, the opinion of Colebrooke, supported by that of many learned Hindus, was that the Bhagavata Purána owed its existence to the grammarian Vopadeva, and was composed by him only six or seven centuries ago at the court of Hemadri, rája of Dava-giri (Deogarh or Daulatabad). Professor Wilson also saw no reason for calling in question the tradition that assigned the work to this writer². Apart, however, from this reference, Sambhal has a traditional antiquity, which is in some measure borne out by the different names attributed to it in the four ages (Yug) and by the name, *Surathál* *lhara*, given to a mound on the south-east of the city, which Mr Carlyle supposes to be "called after Raja Surathál, a son of the Raja Satyavána of the lunar race."³ Besides this, there are other names of ancient mounds near the present town, which will be described in the article on Sambhal. Neither of the famous Chinese pilgrims—Fah-Hian and Hwen Thsang—makes mention of Sambhal, or indeed of any place in this district, but Hwen Thsang, about 638 A. D., visited both Ahichhatra (Rámmagar) and Govisána (Káshipur), the former in the Bareilly district, and the latter just outside the northern limits of Moradabad, in the Káshipur parganah. From this absence of any mention of Sambhal it may be concluded either that it was not a stronghold of Buddhism or that it was of too little importance to deserve mention.

Who the inhabitants were in the early time concerning which we have only tradition to guide us is a question that has perplexed all inquirers, and it would be out of place here to reproduce lengthy discussions as to the origin of the various tribes of invaders that swept down on the Gangetic provinces from the north.⁴

When Hwen Thsang travelled through Katehr (circ. 638 A. D.), it was included in the dominion of the powerful Buddhist monarch, Śílāditya, whose influence reached from the Panjáb to north-eastern Bengal, and from the Himálayas to the Nerbada river, and to whom the title 'a second

¹ *Nih kalank*, i. e. "free from reproach or stain"

² Dowson's Class Dicty, p. 44.

³ Arch Surv of India, XII, p. 24 ⁴ The Hon'ble W. W. Hunter in his article on India in the Imperial Gazetteer has given a clear *resumé* of all that is at present worth recording on the subject. In Vol. XI (Himálayan Districts) of this series the myths of the Mahábhárat and the Ramáyana are discussed.

Asoka has been given, from the vigour with which he practised the two great Buddhist virtues, spreading the faith and charity. But, although Buddhism certainly held its sway over this tract for many centuries there are no architectural remains that can be pointed to as clearly of Buddhist origin. All

we can do is to conjecture that in Moradabad, as in the neighbouring tracts, there were highly-developed Aryan communities existing before 1,000 A.D. Of Ahichhatra and the other ancient cities in Bareilly—the ruins of which remain to this day as evidence of their former greatness—full descriptions have been given in a previous volume.¹ These lay to the east of Moradabad. On the north we have seen that Kāshīpur (Govindāna) was a place of some importance when Hwen Tsang passed through it. It had a circuit of $2\frac{1}{2}$ miles, and was surrounded by groves, tanks, and fish ponds.² On the south-west, across the Ganges, was the ancient city of Ahār, said to occupy the site of the “Kundilpur” that belonged to Rāja Bhishmak in the time of Krishna, whence Krishna carried off his bride Rukmini.³ About the same distance (7 or 8 miles) south-west from Aunpshahr as Ahār is north, was the very ancient city of Indrapūra, the ruins of which have recently been explored by Mr. Carley, resulting in the discovery of ancient coins and other remains of the Greek and Buddhist periods.⁴

What became of these civilised communities, and how the so-called aboriginal races—the Ahirs or Ahers and perhaps others—rose against the invaders and reduced the tract almost to a desert, are questions upon which little light has yet been thrown. Dr. Hunter, writing on this subject, sums up our knowledge (or want of knowledge) of it by saying that, “proceeding inwards to the North-Western Provinces, we everywhere find traces of an early Buddhist civilisation having been overturned by rude non-Aryan tribes.”⁵ But the relapse into barbarism was apparently

of short duration, as various tribes of Rājput invaders came into the country and effected settlements, both before and after the Muhammadan invasion of India. Mr. Alexander thinks that the earliest Rājput invaders of the district were the Tomars, who, coming in 700 A.D., are said to have made Sambhal the seat of their sovereignty. The aboriginals whom they

¹ Gaz. V (Bareilly).
Arch. Surv., VII., 27

² Cunningham's *Anc. Geog. of India* 657.
³ *Ibid.*, p. 34. See also an interesting paper on the Antiquities of the Bundabahr district by Mr. F. S. Growse in *Journal As. Soc., Bengal*, XLVIII., pp. 2-676.

⁴ *Imp. Gaz.*, IV., 378; also see Sherring's *Hindu Castes and Tribes* I. p. 651, et seq.

⁵ *Rep.*

subjected or expelled are variously called Ahírs, Bhíls, Bhárs and Cherús, for, although attempts have been made to assign to these tribes particular tracts, it is probable they were intermixed. The Tomar dynasty seems to have lasted here till about 1150 A D, but its authority was never complete, the Ahírs or Ahers (for it is doubtful if these were one or two distinct tribes)¹ retaining considerable power in the neighbourhood.

“At the time when the historic period begins,” writes Mr Alexander, “the Chauháns had just got the best of the Tomars in the struggle for the sovereignty of the upper portion of these provinces, thus preparing the way for the Muhammadan conquest, and in about 1180, the celebrated Prithiví Ráj, a Chauhán, but born from a Tomar mother (daughter of the last Tomar king), ascended the throne of Delhi. He, probably in view of the Muhammadan troubles, built a strong fort at Sambhal, on the site where the tahsíl now stands, and established another at Amioha, which is said to take its name from his sister, Ráni Amba, and this is the first historic mention of both these places, though very probably they were inhabited at a considerably earlier period.

“Between 1185 and 1195 the quarrels between Prithiví Ráj and Rájá Jai Chand of Kanauj,—culminating, according to local tradition, in a great battle just outside Sambhal, in which the latter was routed,—destroyed the forces which the Hindús so badly needed, to meet the invasions of Shaháb-ud-dín Ghori. The latter promptly took advantage of this opportunity, and falling on the two rivals, routed them one after another; and thus destroyed the Hindú monarchy of the Rájputs, which had lasted about 500 years.”

The traditions of the Baigújar clan have been noticed in the account of the rája of Majhola's family (*vide supra* p 66), whose remote ancestor, Partáb Singh, a relative of Prithiví Ráj, is said to have founded a principality, by a judicious alliance with the Dor rája of Baran (Bulandshahr). Part of Moradabad was apparently included in the Dor kingdom, which extended, according to Mr Growse, from Meerut to Muttra. The last Dor rája of Baran was killed while defending the fort at that place, against Shahab-ud-dín Muhammad Ghori, in 1194.

Sambhal and the immediate vicinity were in mediæval times the scenes of numerous battles. Besides that between Prithiví Ráj and the rája of Kanauj already mentioned, tradition tells of a famous battle between Prithiví Ráj and the

Mediæval battle-fields
near Sambhal

¹ Mr Alexander, in a footnote in his Settlement Report, says —“The Ahers are now considered different from the Ahírs, and as agriculturists rather than graziers, but both are probably descended from the same ancestors.” Both are again distinguished from the Ahars.

rājā of Mahoba, the site of which is said to have been south of Sambhal, close to the Bahganga, and the date 1049 A D. The legendary account of this event attributes it to the wish of the rājā of Mahoba to secure the hand of Prithivī Rāj's daughter for his son, and the condition fixed by her father that their armies should first meet in battle. The legend proceeds to state that two battles were fought, in the second of which the son of the rājā of Mahoba was killed and the princess—who appears to have been married to this son after the first battle, but not to have left her father's house—ascended the funeral pyre and became *sati*. Frequent engagements took place in the neighbourhood during the Musalmān invasions, and in the troublous times that followed. At Shāh bāspur, five miles east of Sambhal, an annual *mela* or fair, known as the *ra-a* (spear) of Sālār Ghāzī, is held on the banks of the Sot, and commemorates one of the battles fought between Prithivī Rāj and the Musalmāns under Sālār Mas'ūd Ghāzī.

The Muhammadan conquest of Sambhal seems to have been effected by Kutb ud-dīn Aibak, but this was not a permanent and complete occupation of the country. All that seems to have resulted was a removal of the only strong Hindū power, causing a state of anarchy in which all kinds of petty chiefs usurped supreme authority in different localities. This seems to have given the Ahīrs an opportunity of spreading over the country, and occupying Bareilly (which was called *Tappa Ahīrān*), during this century.

A little later the Katchhīs first came into notice. Their exact origin is uncertain. Mr Moens, in his Bareilly settlement report, gives a long account of the various traditions, and seems to hold that they were a remnant of the Sūrajbanās of Ajudhia who were driven out of that country when the Aryan invasion was pushed back by the aboriginal races. Between the latter event and their appearance in Rohilkhand there must, however, be a gap of several hundreds of years, and it is, in fact, mere conjecture as to who they really were.¹ It seems probable that they came with real or pretended authority from the Muhammadans to seize on the country occupied by the Ahīrs or Ahers; and the history of the next hundred years is merely an account of their attempts to assert their independence, and of the incursions of the Muhammadan troops to vanquish and re-subject them. From the extracts given by Mr Moens, it seems that the name *Katchh* was at that time confined to the country east of the Rāmganga; that to

¹ Another account makes them come from Katchh near Benares, vide *SHAHJAHANPUR*, p. 72.

the west being called Budáun, Sambhal, and Amroha, in each of which places there appear to have been a Muhammadan governor and a garrison.

The exact limits of Katehr in the time of which we are writing (that is, at the commencement of Muhammadan rule) have been described, as far as the materials available permitted, in the Sháhjahánpur notice. According to Mr. Moens¹, the first mention of Katehr in Muhammadan histories is by the author of the *Tabakát-i-Násirí*, who mentions that "in the ninth year² of the reign of Násiru-d dunya wau-dín Mahmúd, one of the slave kings of Dehli, the royal army crossed the Ganges at Miyápur³ and continued its march along the base of the hills to the banks of the Rahab.⁴ In the course of these hostilities 'Izz-ud-dín Daramshí was killed at Tankala-bálf.⁵ In revenge for his death the Sultán ordered an attack to be made on Káfthar (Kaithal) on Monday, 16th Safar, such that the inhabitants might not forget for the rest of their lives. He then marched to Budáun, and arrived there with great pomp and display." ⁶ Mr. Moens has given good reasons for identifying the Káfthar of the above quotation with Katehr.

But of this and of the next Muhammadan invasion of Katehr (by Ghíás-ud-dín Balban in 1266), sufficient has been said in the Muhammadan invasions. Bareilly memoir⁷ Nor need we occupy time and space in repeating the references in the histories to various expeditions in Katehr undertaken between 1266 and 1345 A.D. (most of which have been already mentioned in previous memoirs), as none of them were of special consequence to this district. In 1345, however, Sambhal invaded. Sambhal invaded. itself was invaded by a Muhammadan force from Oudh, which speedily crushed the attempt at independence that the governor of Sambhal seems to have made.

Firishta tells us that, in the reign of Fíroz Sháh Tughlak (about 787H. or 1380 A.D.), "the king appointed one Malík Dáúd, an Afghán whom he exalted to a very high rank, with a body of troops, to remain at Sambhal, with orders to invade the country of Katehr every year, to commit every kind of ravage and desolation, and not to allow it to be inhabited until Kargú (a murderer of three Saiyads) was given up. The king himself, also, under the pretence of hunting, marched annually in that direction until the year 787 H, to see that his orders were fulfilled and to do what Malík Dáúd had left undone, and for six years not an inhabitant was to be seen in the district, nor was a single

¹ Bareilly Settlement Report, p. 24

² A.D. 1254 (not 1552 as Mr. Moens states).

³ Mirzapur according to Mr. Moens, but probably Máyapur, in Saháránpur—*vide* Gaz. V, 648.

⁴ Identified with the Rám-ganga—Dowson's Elliot, I, 49

⁵ Oí Takíya-mání.

⁶ Dowson's

Elliot, 353

⁷ Gaz. V, 649

jarb of the land cultivated '1 A few years later (1396) we read that the *Amirs* and *Maliks* of the outlying territories, such as Sambhal, "set themselves up as rulers at their own pleasure, and kept all the wealth and revenue in their own hands."2 In 1407 Asad Khán Lodí was besieged by Ibráhím Sháh, the famous Sultán of Jaunpur, in the fort of Sambhal. On the second day he surrendered and the fort was given to Tátár Sháh3. The occupation of Ibráhím's lieutenant lasted only a few months, as Tátár Sháh (or Khán as he is otherwise called) vacated it on bearing of the Sultán Muhammad Tughlak's return, and on the latter's re-entry the fort was restored to Asad Khán. In 1419 Khizr Khán marched against Katehr, and scoured the jungles of the Rahah (Rámgaṅga) and of Sambhal4.

The result of all this fighting and wasting of the country seems to have been that the whole country between Sambhal and

Budáun, and Budáun and Bareilly, was a mere waste by the time of Tímúr. After his invasion the Katehras seem to have re-commenced asserting themselves under Nur Singh, and maintained a pretty equal struggle for about 80 years, till they were crushed by Sayyid Mubárak Sháh in 1424. In 1475, in the time of Bahlol Lodí, Sambhal appears again to have fallen into the hands of the Jaunpur king (Husain Sultán), but this could only have been for a very brief period, as the Jaunpur kingdom itself was re-annexed to the Delhi empire in 1476. His successor, Sikandar Lodí, made his court at Sambhal for some years.5 The country, however, did not have much rest, as the Muhammadan governors of Sambhal seem to have been constantly revolting, and the royal troops as constantly marching against them.

Bábar, in about 1525, made his son, Humáyún, governor and *ydgirdár* of Sambhal, and at this time the country immediately

some prosperity near Sambhal seems to have attained to some degree of prosperity, as it is mentioned in Badauní that the *zámindars* had been persuaded to cut down part of their jungles and to pay in revenue. Bábar himself seems to have visited Sambhal, and the Hindus state that it was on this occasion that a temple of great antiquity, known as the Harmandir, was converted into a mosque under the title of the Jáma Ma'jid. From an inscription6 it appears that it was converted by Mirza Hindu Beg under Bábar's order in 933 H.

¹ Firishá in Dowson's *Fleet*, VI., 319; and Briggs's Translation I., 487. ² *Tarikh-i-Alá* in Dowson's *Fleet*, IV., 33. ³ *Ibid.*, p. 41. ⁴ *Ibid.*, p. 50. ⁵ An account of an assembly convened by this monarch at Báhabad to the nature of an inquisition to decide on the guilt of a Brahman who had asserted the truth of his religion is quoted in Dowson's *Fleet*, IV., 464. ⁶ A copy of it is given Arch. Sur Report, XII., 26, and it is thenceforth discussed. Mr. Alexander Settlement Report contains what purports to be a transcription and translation; but of four copies of this inscription that have been obtained every one differs materially from the others so that possibly a correct one has still to be taken.

(1526 A.D.) Sambhal is said to have been Humáyún's favourite residence till 1532, when he succeeded Bábar as emperor.

During the troubles with Sher Sháh and the struggle that ensued before Humáyún was restored, the Katehrias seem to have recovered power, for in 1553 Rájá Mitr Sen Katehria was acting as governor of Sambhal. Akbar, however, on his accession made over the *jágír* to Mirza Muzaffar Husain, and though the latter seems never to have interfered with Mitr Sen, a new governor, Mubáriz Khán, some years later, defeated and ejected him. The chief seats of the Katehrias seem up to this time to have been at Lakhnaur in the Rámpur territory, and at Kábar and Aonla in the Bareilly district. They now seem to have established themselves at Bareilly and Chaupala, the latter pretty nearly corresponding with the present site of Moradabad¹

During the reign of Akbar the country seems to have had some peace, and it was at this time that the revenue divisions (of which an account has been given in Part I.) were constituted. In about 1573 the saikái was troubled by the revolt of Ibráhim Husain and others, who were of royal blood and had received *jágírs* in the western portion. They tried to seize on Sambhal, but were defeated by Husain Kuli Khán, the governor, who chased their followers out of the district. After this there seems to have been complete quiet for over fifty years.

In 1625 A.D. Rustam Khán (distinguished by the name Dakhaní) was commissioned by Sháhjahán to humble the local rájá, Rámsukh, the head of the Katehria Rájputs. The latter had incurred the emperor's anger by his tyranny over his servants and by his making an inroad into the Tarái, of which the Kumaun rájá had complained. This resulted in Rustam Khán's acquiring possession of the Katehrias' fort, more, it is said, by fraud than by force. After expelling its former owners, he proceeded to found a fort of his own close by, and to build a mosque² Summioned hurriedly to Dehli, to explain why he had exceeded his instructions in killing Rájá Rámsukh and expelling his family, he was further questioned in a severe tone by the emperor as to the name he had given to the new colony. Rustam Khán, with a laudable presence of mind, replied "Moradabad, in honor of the young prince;" he thereby turned away the emperor's wrath, receiving,

¹ Mr Alexander's Settlement Report In Ganga Parshád's notes mention is made of a battle fought at Kundarkhi, in 1555 A.D., between Rájá Mitr Sen and Ahya Maran, the local governor. But according to the same authority the governor was himself a rebel. Little confidence can be placed in the accuracy of such statements derived from tradition, unless verified by references in the histories ² An inscription on it gives the date 1046 A.H. (1629 A.D.). see the article on MORADABAD (*infra*), where the inscription will be found

instead of punishment, his gracious approval, with permission to return as 'názim' to Moradabad. He apparently held this position till the reign of Aurangzeb,¹ when he was killed in a skirmish. Mention of this fact is made in the *Asir*, where we also read that Samhall and Moradabad were conferred upon prince Dára after his submission, "as Rustam Khán i Dakhaní, the former *yághdar* had fallen at Samogar."²

Later references to Moradabad in the histories are as follow. In the fifth year of the reign of Farrukhsiyar (1715 A.D.) Nizám-ul mulk Bahádur Fathjang (known, previous to his appointment at *sibadár* of the Dakhan, as Ohán Kalíoh Khán) had the office of *fauzdar* (commander) of Moradabad conferred upon him, and was despatched to quell the disturbances that had arisen there.³ He was, however, recalled in 1718, after "he had chastised the rebels and restored the district to peace and security."⁴ In consequence of court intrigues, his *yághr* was taken from him, and the name of Moradabad changed to Ruknábád. It was erected into a distinct *sibá*, and conferred upon Rukn d-daula I'tikád Khán, to whom also was given the wazirship which Nizám-ul mulk expected in return for his services. This I'tikád Khán was, however, a nominal governor, never leaving the palace at Dehli, where he soon experienced the vicissitudes of fortune that overtook his patron.⁵ During the interval between Nizám-ul mulk's recall and Asmat-ulla Khán's appointment, the Káshmiris appear to have recovered their power, and it is said that the seat of the local governor was removed from Moradabad to Kananj.

In 1726, however, we read that "Shaikh 'Asmat-ullah Khán, governor of Moradabad and Samhall, was sent with 15,000 horses and 12 elephants to quell an insurrection in Kumaun, headed by Sáhír Sháh." That person had persuaded the rájá of Kumaun (Doh Chand) to believe in his claim to be a prince of the house of Timár, and to give him orders on the functionaries below the hills, at Káshipur and Rudarpur, to collect troops and treat him as a member of the royal family. No less than 40,000 Rohillas, it is said joined his standard, but Asmat-ullah, in a single attack, dispersed them.⁶

In the account of this exploit we are first introduced to the famous Dáud Khán, the adoptive father of the still more renowned Ali Muhammad Khán, the Rohilla chieftain. It was during Nádir Sháh's invasion of northern India and the subsequent paralysis

¹ Mr. Alexander says "till about 1670
Elliot, VII., 468. ² *Ibid.*, VII., 462
in Dowson's Elliot, VIII., 43.

³ Blochmann's *Asir* p. 478.
⁴ *Ibid.* VIII., 41

⁵ Dowson's
⁶ *Tarikh-i Hind,*

that fell upon the Imperial Government, that Ali Muhammad succeeded in making his boldest advances, and he had been previously joined by Rahmat Khán, another rising leader.¹

Rise of Ali Muhammad.

The severities of Nádir Sháh and the disorders that followed on his plunder of Dehli, in 1739, drove many Afgháns to take service with Ali Muhammad. A writer in the *Calcutta Review*² thus describes his rise.—

“His first important step was to take possession of Ríchha and some neighbouring parganahs (in Bareilly), by availing himself of the absence of all authority to oppose his attacks. Complaints of these usurpations were made to the nawáb wazír by the *jágrdárs*, and a Hindú of some eminence, rája Harnand by name, was appointed *faujdar* of Moradabad, with orders to expel the Afgháns from that country. Rájá Harnand came to Moradabad, and was there joined by Abdu-l nabí, hákim of Bareilly. Ali Muhammad evaded, without refusing compliance with, the *faujdar's* demands for homage and tribute, and in the meantime, collecting his troops, prepared for war (1742). Abdu-l-Nabí counselled prudence, but Harnand, who was a violent and precipitate man, rejected his advice, and marching from Moradabad at the head of 50,000 men,

encamped at Asálatpur Járaí, a village on the banks of the Aril nadi in the present parganah of Bilári. There Harnand, who was a blind believer in astrology, and who had been told by his soothsayers that the day of the battle had not yet arrived, amused himself in drunkenness and debauchery. Meanwhile Ali Muhammad, at the head of only 12,000 men, advanced swiftly from Aonla and encamped at the village of Fatchpur Dál, which lies also on the banks of the Aril and about two miles south east of Asálatpur Járaí. His dispositions were carefully made. Rahmat Khán commanded the advanced force of 4,000 men, Ali Muhammad himself the main body, Dimoli Khan (the first cousin of Rahmat Khán) the right wing, and Páinda Khán the left. Then, taking advantage of the sloth of his opponent, he fell on him at night time. Rahmat Khán and his troops penetrated to Harnand's tent before they were discovered. Harnand and his son, Moti Lal,³ were slain and their troops dispersed. Abdu-l Nabí and his brother, bravely trying to retrieve the honour of the day, fell fighting, and the rout was complete. After the victory Ali Muhammad possessed himself of Sambhal, Amroha, Moradabad, and Bareilly. He tried to soften his conduct to the wazír, but the rebellion was too flagrant to pass unnoticed, and Mír Manu, the son of Kamr-ud-dín, was sent with a considerable army to chastise him. Mír Manu encamped on the banks of the Ganges at Dáránagar, where there was a tortuous and difficult ford. Ali Muhammad, with a superior force, watched him from the opposite bank, but neither dared, in the face of the other, to cross the river. Ali Muhammad took advantage of the delay so to work on the mind of Mír Manu that an understanding, very favourable to Ali Muhammad, was come to. Ali Muhammad's daughter was given with a considerable dowry to the wazír's son, and Ali Muhammad himself was, on condition of paying a certain tribute, confirmed in the territory he had acquired by the defeat of Harnand.

The Imperial Governor is killed

Results of the victory

“It was about this time that the countries occupied by the Afgháns began to be known as Rohilkhand, from the name Rohilla, applied to an Afghán, inasmuch as he came from a mountainous country, and in the Persian *rúh* signifies a mountain. Shortly after this Ali Muhammad acquired Pílbhít from the *banjás*.”

¹ For some account of this chief, see *Gaz*, V, 653.
by R. S. W.

² Art. “On the Ruhela Afgháns”
³ Ganga Parshád gives their names as Híra Nand and Moti Rám. They were Khatriis by caste.

In 1743 Ali Muhammad successfully invaded Kanmaun, and rented it to the *Alī Muhammad's* cap- rájā of Garhwāl. Three years later, however (1746), Saf- ture, 1746. dar Jang, sūbādār of Ondh, caused a quarrel to be picked between some of his men and Ali Muhammad's, with the view of inducing the emperor to ont down the growing power of the Rohillas. Ali Muhammad's capture was effected, and for six months (according to one account) he remained a close prisoner of Dehli. But Rahmat Khān and others of his friends made a sudden appearance at Dehli with some 6,000 troops, and intimidated the emperor into releasing Ali Muhammad and bestowing on him the *faujdārī* of Sirhind. This he held for a year, leaving, however, his two sons as hostages at Dehli.

We have passed rapidly over the account of Ali Muhammad's capture, but it may be noted that the emperor, Muhammad Shāh, took the field in person against him, and marched to Samthal. Ali Muhammad fled to the fort of Bangarh, seven miles north of Aonla, and stood a siege there. His life was saved, apparently by the good services of the wazīr, Kamr ud-dīn, to whom he wrote begging for terms. These were refused, but on his throwing himself unconditionally on the emperor's mercy, his life was spared,¹ and he was merely kept a prisoner at Dehli until released by reason of the bold attitude of Rahmat Khan and the other confederates referred to above. During Ali Muhammad's absence a nominee of the emperor's, Farid ud-dīn, son of that Asmat-ullah who had been Ali Muhammad's early patron, was appointed governor of Moradabad, and the Rohillas were forbidden by proclamation to cross the Ganges or approach Dehli. On the death of Farid-ud-dīn, one rájā Chattr Bhuj was appointed governor.²

In 1747 Ahmad Shāh Abdālī invaded India. The invasion was repulsed but the sons of Ali Muhammad, who had remained as Returns to Rohilkhand, 1747. hostages, fell into the Abdālī's hands, and were carried off to Kandahār. This gave Ali Muhammad the opportunity of returning to Rohilkhand, where he was joined by his old retainers, and soon regained his former possessions. The emperor, Muhammad Shāh, dying soon afterwards,³ Ali Muhammad succeeded in obtaining recognition as governor of Rohilkhand. He now turned his whole attention to nprooting all the old officials and zamīndars, replacing them with creatures of his own. One of those who were thus extirpated was

¹ He is said to have been brought before the emperor with his hands tied in a handkerchief. All his property was confiscated. The account of this transaction, given in the list of 11 Os Rahmat Khan, pl. a diff'ret compl'xion upon it. There Ali Muhammad is represented as having made an honorable peace rather than an unconditional surrender. Introduced by his cousin man Kālm Khān he is said to have presented a war which was accepted, and a rule of honour with the appointment of sūbādār of Sirhind, was at once given to him. — (See Irvine *History of India*, p. 373.) ² (Canga la shad who, given n dates n r does he say what became of this governor on Ali Muhammad's return. ³ April, 1748 A.D. (6th Rabi-us-Sa' A.H. 1161)

Thákur Mahendar Sinh, of Thákurdwára, after whom that parganah was named. But on the 14th September, 1848, Ali Muhammad died, and Rahmat (or, as he is

more often called, Háfiz Rahmat Khán) succeeded to his authority, under the title of regent for Ali Muham-

mad's children. Under him the Rohillas extended their encroachments farther than ever, and they became a source of dread to Safdar Jang, súbadár of Oudh, who was also wazír of the new emperor, Ahmad Sháh. But cupidity was mixed with dread, and Safdar Jang was far from wishing to conciliate, but rather desired to crush the Rohilla chiefs, and add Rohilkhand to his Oudh domains, which would give him the Ganges for his south-west frontier.

The long struggle between the Rohilla confederacy and the Oudh wazírs belongs to general history. So do the invasions of the Marhattas, who were originally called in by Safdar Jang to prop the waning power of the empire, but who soon found it more to their advantage to turn against their employer. The complications by which the Rohilla chiefs became bound to Shujá-ud-daula, the successor of Safdar Jang, for payment of the historical indemnity of 40 lákhs, have been sketched in the Bareilly

Marhattas arrive to notice. The Marhattas to whom the indemnity had been claim 40 lákhs in 1773 guaranteed, returned in 1773 to demand payment. Their force seems to have advanced along the right bank of the Ganges till they got to near Ahár, where they crossed and attacked Sambhal, which they quickly took and plundered. They then spread over to Moradabad, laying waste the country all round, but, hearing that Shujá-ud-daula and Háfiz Rahmat had joined, and were advancing against them with an English force, which had been furnished to the former in accordance with the treaty made after the battle of Baxár, they retreated, pursued by the allies as far south as Etáwa

Directly the Marhattas had disappeared, Shujá-ud-daula showed his ill-feeling by demanding from Háfiz Rahmat the payment of 30 lákhs, due to him on the bond which he had taken from Háfiz Rahmat, when he guaranteed payment of the 40 lakhs to the Marhattas. Háfiz in vain pleaded the fact that Shujá-ud-daula had incurred no expense, the Marhattas having been got rid of without any payments except those Háfiz had himself made as earnest-money. Shujá-ud-daula was eager to attack him, having secured the services of the English force, and having also succeeded in winning over many of the principal chiefs amongst Háfiz's followers. Accordingly, on the 23rd April, 1774, a battle took place at Miránpur Katra in the Sháhjahánpur district, in which Háfiz was killed and his army routed and dispersed. After this the country was ravaged far and near by

Claims of Shujá-ud-daula against Háfiz Rahmat Khán

Shujā ud-daula's troops, till some months afterwards a peace was patched up with Faiz ullah Khán, the second son of Ali Mír hamud, securing him a considerable *jágír*,¹ but leaving all the government of the country in Shujā-ud-daula's hands, who accordingly nominated governors to Bareilly, Moradabad, and Etáwa. This treaty was known as the treaty of Lal Dhung, and was agreed to on October 7th, 1774. The first governor thus named to Moradnbad seems to have been Asálat Khán, who was succeeded by Chandhrí Mahtáh Singh Bishuol, and under these men the district seems to have enjoyed a respite from the evils it had so long suffered. Bareilly and Rámpur were, however, less fortunate, being the scene of the last contest between the Rohillas, under Faiz ullah's son Ghulám Muhammad, and the forces of the wazir Ásaf ud-daula (who had succeeded his father Shujā ud-daula in 1775). In this contest Ghulám Muhammad was captured, and the family *jágír*, reduced considerably, was made over to Ahmad Ali, son of Faiz ullah's oldest son, whom Ghulám Muhammad had murdered.²

Opposition was now at an end, but the *dinás* to whom the revenues were assigned in a miserable condition of now farmed seem to have harassed the country very nearly as much as the predatory troops who had so often passed over it before, and in 1799 (as Mr Moens shows) a large portion of Rohilkhand was a mere desert.

Ásaf ud-daula had died in 1797, and after a brief interval, during which Ásaf ud-daula's son Wazir Ali (afterwards displaced as illegitimate) ruled, succeeded by Sa'ádat Ali. It was during this nawáb's rule that Mr Tennant made the journey through Rohilkhand, the impressions left by which have been quoted in a previous volume. They were written in February, 1799, and given a deplorable picture of a wasted province.³ Dr Hamilton, in his Gazetteer (1828), says that the tract of Rohilkhand was in a highly flourishing state while under Pathán rule, and probably that was the opinion generally held during the early years of our rule. It may be doubted, however, whether, in the fuller light thrown upon the history of these districts during that period, we should not moderate this description. The falling-off he attributed to the long-continued series of invasions chiefly by the Marhattas, which had "caused a revolution in agriculture, besides occasioning the destruction of a large portion of the inhabitants and of their dwellings."

This conclusion (according to the writer in the *Calcutta Review*) of parganahs Rámpur and Ajmer Thakordwara (the latter, Sakka, Sháhábál Cháwmál and Síráwán. ¹ The first contest in this district and Etáwa fought on 20th October 1794 between Ghulám Muhammad's army and the British troops under Ghulám Muhammad near Fatehgarh) (1) called Bithaura. Ghulám Muhammad's army was defeated with the loss of his army and was sent to the prison (the Mill) (the first of the Mill) (the first of the Mill). ² See *Gaz.* 1797, 1798.

The annexation to British rule took place in the end of 1801, Moradabad being one of the districts ceded to the East India Company under the treaty made with Sa'adat Ali, dated 10th November of that year. That the transfer was effected without disturbance arose probably from the feeling on the part of the people that any change of government must be for the better. The charges of misgovernment brought against the nawáb wazír by the governor-general included those of not providing a judicial administration for the protection of life and property, and of arbitrary and excessive exactions pervading the whole revenue system. As the result of these abuses, many of the inhabitants had emigrated to Rámpur or to the Taráí, and in consequence large tracts of country had fallen out of cultivation.

The first British officer appointed to the charge of the district, Mr. W. Leicester, united in himself the functions of judge, magistrate, and collector of revenue. With British rule was introduced the system of land-settlements, made at first for three years, but afterwards gradually brought to the term of thirty years¹. But the district was not destined to enjoy uninterrupted peace, for in 1805, while the English army was occupied in the siege of Bhairpur, Amír Khán (or Mír Khán) availed himself of the opportunity to make an incursion into his native province of Rohilkhand for the purpose of plunder. This man was a Rohilla freebooter, born and bred at Sambhal in this district, who had taken service with Holkar, and was now sent to create a diversion in his master's favour². The account of his crossing the Jumna into this district has been told in the Bijnor memoir. He marched straight to Dhanaura, the next morning to Amioha, and the following night to Moradabad. But he met with more resistance than he might have expected from previous experience. Mr. Leicester, the collector, shut himself up in the court-house built by himself, and capable of being defended against such a force as Amír Khán led. The latter had taken up a position at the Phágál gate, which was close to the house now occupied by the telegraph office. Mr. Leicester kept him at bay with two small field-pieces fired from the roof³. Amír Khán stayed three days, appointed a kotwál (city police officer), and plundered certain of the people to the extent, it is said, of three lákhs of rupees⁴. The Government treasury was,

Is kept at bay by Mr. Leicester.

Leicester.

¹ Vide fiscal history *supra*. ² For a further account of Amír Khán, see Gaz., V, 356.
³ Ganga Parshád. ⁴ *Ibid*. The same authority states that the town was saved from plunder by an advance of supplies to the invaders made by Khushhál Ráe, a banker of the town, under secret orders of the collector. For this service the banker is said to have received a grant of land and the office of Chaudhri of Banias.

however, saved and any further designs he might have carried out were cut short by the news of General Smith's rapid approach. He fled to Káshipur, which he plundered, and advanced along the foot of the hills into the part of Moradabad which was afterwards constituted a separate district as Bijnor. The rest of his exploits have been detailed in the notice of that district, and it is sufficient to state, that he doubled back upon Moradabad city, made forced marches and countermarches through Sambhal, Chandausi, and Amroha, was pursued by General Smith and Captains Murray and Skinner, and was ultimately chased across the Ganges (12th March, 1805).

Retreats across Ganges.

His subsequent history does not concern this district, but it may be mentioned that he succeeded in obtaining recognition, by a treaty with the British, of his rights as a conqueror, and thus, from a leader of bandits, was converted into the prince of a native state (Tonk in Rajpútána), which his descendants hold, with the title of nawáb, to this day.¹

This invasion of Amír Kbán's, coming so closely on the great famine of 1803, still further reduced the people to destitution ;

Famine of 1803.
Bands of robbers infest
the district up to 1814.

and up to 1809 formidable bands of gang robbers overran the district, the leaders of which were more entitled to the name of rebels than robbers, their strength and means of resistance keeping the ordinary police establishments wholly at bay. Many of the gangs had subsisted in Rohilkhand long prior to the cession, and the command regularly descended in the leader's family. Of one such gang it is stated that, mounted on good horses, its members cut their way through a detachment of British troops sent to apprehend them. The perfect knowledge they possessed, from long practice of the intricate jungles and of the numerous fords of the Ganges, enabled them to cross that river and return without molestation. The inhabitants were so terrified by the ferocity of their vengeance, that they could not be induced to assist in their capture by informing the authorities of their movements. One gang, consisting mostly of Játs, numbered upwards of 400 men. By the great exertions of the British magistrates, and more especially of Mr Oswald, these bands had been nearly extirpated by the year 1814. These handitti were recruited chiefly from Játs and Ahirs, with a few Mewáttis and others who, from poverty or love of plunder, joined their ranks. To a large extent the proximity of native territory (Rámpur) fostered this system of brigandage by affording a ready asylum to the gangs. The Mewátt and Ahir tribes dwelling on the north west border of the district had long been accustomed to make predatory descents on the plains, ravaging the country, pillaging &c.

¹ See *Mut's History of India* VIII, 121 and *Imperial Gazetteer* (Tonk).

the hamlets, and driving off the cattle. The insalubrity of the jungles, and the ease with which these marauders could scatter themselves when the alarm was given, rendered the use of military force ineffectual to prevent their inroads. Mr. Seton, one of the early collectors, is said to have tried the plan of conciliating the chiefs by assignments of lands and grants of money, as a reward for protecting the country from plunder. At first they accepted the unusual occupation with reluctance, but appear gradually to have become attached to it¹. When this subsidizing system ceased is not recorded, but it has not been in force at least since the mutiny. Similar difficulties faced the early

Contemporary events in Bareilly. administrators of the neighbouring districts, and especially in Bareilly. Indeed, the rebellion, in 1806, of Mán Sinh and Bhajjá Sinh, Jangháa zamíndárs of Intgáon, in Bísalpur,² was a good illustration of the general state of the country at that time³.

In Moradabad, events, thenceforward to 1840, were of a peaceful character, having reference to the fiscal arrangements of the district, already described. The famine of 1837 has also been mentioned in a previous part of this notice. In 1840 a riot between the Hindú and Muhammadan residents of Moradabad resulted in the death of 14 persons. In 1853 a riot again occurred, this time between the Sunnis and Shíás; a procession of the latter sect, headed by the native deputy magistrate, was attacked by a body of Sunnis, and some loss of life followed; among the rest, the originator, Mír Nawáb, was killed.

Nothing further worth recording happened till the Mutiny. To that eventful period we now turn, and it is satisfactory to learn that the district suffered little from its effects, the very memory of the events which took place only some 25 years ago having almost faded from the minds of the ordinary cultivators who form the bulk of the population⁴. Compared with the Maihatta raids, and the state of continued terror to which, during the last years of the eighteenth century, the countryfolk were reduced, the short period of lawlessness that intervened during the mutiny was of little account, and made less impression than it would have done, had no such previous times of anarchy been remembered. It happened, too, that some degree of authority was preserved during the interregnum, for Muhammad Yúsuf Alí Khán, nawáb of Rámpur (who had succeeded to the title in 1855), was invited to take possession of the district on the departure of the British

¹ Hamilton's Gazetteer, II, 247 (quoting Lloyd, Oswald, Sir E. Colebrook, E. Guthrie),

² Now part of the modern district of Pilibhít

³ Vide Mr. Moens' Settlement Report

⁴ Mr. Alexander's, Settlement Report, p. 42.

officials. This he did, and nominally retained possession from 24th June, 1857¹ till our return in April, 1858. The outbreak at Moradabad was not accompanied by that indiscriminate slaughter of the European residents that marked the mutinies at Meerut, Bareilly, Shahjahanpur, and other stations. It will be seen from the following narrative² that all the civil and military officers and their families were able to escape to Meerut or Naini Tal, and only a few, who recklessly refused to move, suffered indignity, imprisonment, or death.

In May, 1857, Moradabad was garrisoned by the 29th native infantry and by half a battery of native artillery. The magistrate-collector, Mr O B Saunders, and the joint magistrate, Mr J J Campbell, had only recently joined their posts but the judge, Mr (afterwards Sir) J O Wilson, had been for many years in the district, and in the events that followed took the leading part. Besides these officers, there was a civil surgeon (Dr Cannon) and other subordinate civil officials, some of whom will be mentioned hereafter.

Rumours that not an Englishman was left alive in Meerut reached Moradabad, which is 71 miles west of Meerut, on the 12th; and on the morning of the 13th positive and authentic information of the massacre and outbreak was received. That day, with the consent of the officers, Mr Wilson went into the lines, and conversed freely with the native officers and men of the 29th native infantry. They listened attentively and a great majority of the regiment was thought to be in favour of peace and order. Notice was served to all soldiers on leave to come in, and do duty with the Moradabad authorities.

On the 15th, the Meerut *dél* of the 13th did not arrive, and the cause assigned was, that the Gújars of the Meerut district had closed the high road between Meerut and Garhmuktesar. On the same date pressing letters were received from the Secretary to Government, North-Western Provinces, Agra, to the effect that 800

¹ This is the date of Abdul Ali Khán's second arrival in Moradabad, after the departure of the Bareilly brigade. Abdul Ali Khán was the uncle of the Nawáb of Rampur, and was sent by the latter to establish authority.

² For the mutiny history of Moradabad we are indebted to the printed narrative by the late Sir J C. Wilson and to three manuscript narratives. Of the last one was written by Captain Faddy, an officer of the 29th native infantry regiment (stationed at Moradabad at the time of the outbreak) and contains an account of events up to the escape of the officers and their families; the second is an official table of events arranged chronologically and compiled by Mr R H Dunlop, officiating magistrate of Moradabad, in November 1858; and the third is a native narrative written in English by Bábu Ganesh Parshád which is characterized by Mr Dunlop as "a faithful and interesting though prolix account." This native writer was a translator to the judge's court before the mutiny and I highly commend him by Sir J C. Wilson for the invaluable assistance he rendered, by keeping that officer informed of events at Moradabad. Hays and Malles's histories have been referred to, but the latter's dates and facts are frequently at variance with those of the narratives above referred to, and of events during the interregnum both tell us scarcely anything.

irregular cavalry, kept up by the Rámpur nawáb, had been ordered over to clear the road between Bulandshahí and Meerut, and begging that a party should be sent from Moradabad to clear the road between Garhmuktesar and Meerut.

Detailed accounts of the Meerut massacre, and intimation of the murder of Mr. Simon Fraser, and of the appointment of Mr Fleetwood Williams, judge of Meerut, to succeed him, were received on the 16th. On Sunday, the

Sunday, May 17th 17th May, intelligence was obtained through the police that a party of sepoys had crossed the Ganges, and were marching for Moradabad. On Monday the 18th, the party for clearing the

Monday, May 18th road between Garhmuktesar and Meerut having been organised, it was resolved that the magistrate and civil assistant surgeon should head the party, starting at 9 P.M. At 8 P.M. news was brought that the party of sepoys alluded to above, had encamped for the night on the banks of the river Gúngan, distant four miles from Moradabad, on the Meerut road. Mr Wilson proposed that the party, prepared for the duty on the Meerut road, should be strengthened by a detachment of the 29th native infantry, and that after the sepoys had been secured, the party should proceed on its way towards Meerut. Accordingly, a detachment, under Captain Faddy and Lieutenant Clifford, was placed at Mr. Wilson's disposal, and marched for the spot. On arriving, and after a brief parley, Mr Wilson called upon Captain Faddy, who had halted about 100 yards off, to advance. He did so, and a scuffle ensued. The sepoys, it was thought, fired two shots only, but one of them, while running away, was shot dead by a *sawár*, and eight or ten of them were seized, with about Rs 13,000 in bags of 1,000 each. The men of the 29th then behaved exceedingly ill, and ever and anon, to create confusion, they untied in the dark the string of a bag of rupees, and then a general scramble for the money took place among them. At length, the prisoners and the cash were placed upon elephants, and made over to the magistrate and the civil assistant surgeon, to be taken to Meerut. About 1 A.M., the party destined for Meerut proceeded towards Rajabpur, and Captain Faddy, Lieutenant Clifford, and Mr. Wilson returned to Moradabad with the corpse of the mutineer who had been shot. The body was deposited in the dispensary for the night, the jail, for obvious reasons, not being deemed a proper place for it. It appeared that the mutinous sepoys consisted of a party of 1 *jamadár*, 2 *havalddárs*, 2 *narks*, and 24 sepoys of the 20th native infantry, who had been ordered to relieve at the Muzaffarnagar treasury a similar party of the 15th native infantry. Hence it was clear that the cash found upon them had been plundered from the Muzaffarnagar treasury.

Colonel Malleon, it should be observed, does not endorse this judgment of Sir John Wilson's on the conduct of the 29th native infantry, but says that, so far, the men had stood the test well.

At dawn on the following day, five more of the mutineers of the above party, who had escaped over night, entered cantonments. Tuesday May 19th. Three were seized by a Sikh sepoy of Captain Davidson's night guard, and some two or three hundred rupees were found upon them. The remaining two entered the lines direct: one of them was shot by a Sikh sepoy of the 29th, and the other was arrested, after receiving a slight scratch from a bayonet in the thigh. Unfortunately, while Mr Wilson was asleep, these four men and the corpse of the man shot the previous night were sent by the adjutant to the criminal jail. It appears that the sepoy of the 20th regiment shot that morning in the lines was the brother of the wife of one Sunār Singh a sepoy of No. 7 company of the 29th regiment, and he, having collected together about 160 or 170 men of the light, 4th, 5th, 6th, 7th, and 8th companies, rushed to the jail. Some sepoys evince a mutinous spirit. The jail guard, under a *jamadar* named Sarab-sukh, fraternized with the sepoys, and released not only the men of the 20th regiment, but every prisoner, to the number of about 600.

The following is a brief account of what followed: The bulk of the regiment was still true. On hearing of the raid against the jail the officers

turned the regiment out, and the men displayed the finest loyalty. But the main body con- greatest loyalty in responding to the call made upon their loyalty. A number of them followed the adjutant, Captain Gardiner, in pursuit of the rioters and the escaped convicts, and succeeded in bringing back a hundred and fifty of them. The civil authorities co-operated with the military in this well timed expedition, and are entitled to share in the credit due to its success. Subsequently more of the insurgents were caught. Some even returned of their own accord. But this was only the 19th of May. The crisis, far from having been surmounted, was still looming in the future. On the 21st the authorities discovered that a number of Minhammadan fanatics from Rampur had collected on the left bank of the Rāmganga, opposite the town of Moradabad, had hoisted the green flag, and were in communication with the evil-disposed men of the town. In the town itself the threatening effect of this demonstration was manifest at a glance. The shops were all shut, the streets

Another crisis arrived. were deserted, the doors of the houses were barred.

¹ From this point space compels us to follow for a time the much shorter summary given by Colonel Malleon. (*History of the 1857 Revolt*, pp. 327-332) This has, however, been slightly condensed, and in one matter (the amount of the treasure made over to the mutineers) corrected. Mr Wilson's narrative interesting though it is occupies 43 foolscap (printed) pages, and gives little information about events at Moradabad after the English left.

It was patent to all that unless this demonstration were encountered with a firm and resolute hand, the British cause was lost. The judge, Mr. J. Cracroft Wilson, called upon the military authorities to aid him. The aid was given. Setting out, then, with some *sawárs* and with two officers and a company of the 29th, he attacked and dispersed the fanatics. One of the latter levelled at Mr. Wilson's head a blunderbus loaded with slugs. Mr. Wilson seized it in time. The fanatic then drew a pistol from his belt; but before he could discharge it a sepoy of the 29th knocked him down. That night the chief of the evil-disposed party within the town was killed by the police.

Two days later, the 23rd, another incident came to try alike the English and the sepoys. On that day intelligence arrived that two companies of sappers and miners, laden with plunder and fully equipped, were approaching the station. Instantly, two companies of the 29th native infantry and sixty *sawárs* were warned for duty. Captain Whish, who commanded the party, took with him two guns and marched out on the road by which the enemy were to advance. But intelligence of his march had preceded him. The rebels, not caring to encounter him, crossed the river and made for the Tairá. The joint magistrate, however, tracked them with four *sawárs*, and kept them in sight till the detachment came up, when, without the semblance of a struggle, they laid down their arms. Previous experience having demonstrated the impolicy of bringing any prisoners into Moradabad, these men were deprived of their arms, their ammunition, their money, and their uniform, and were turned loose.

The good conduct of the men of the 29th native infantry in these expeditions had nursed the hope that they might remain staunch and loyal to the end. But, early on the morning of the 2nd of June, it was known throughout

Moradabad that rebellion was triumphant at Bareilly. The effect of this intelligence upon the sepoys of the 29th native infantry and upon the townspeople was prompt and significant. No one doubted but that a crisis was at hand. The men were sullen, sarcastic, and even rude in their manner, the townspeople defiant and disrespectful. Mr. Wilson's energetic proposition to the sepoys to follow their officers to Meerut, with their colours flying, taking guns and treasure with them, was met with derision. They had decided for themselves the part to be taken. The following morning they threw off all disguise. They began by refusing to all but the

Europeans admission to the building in which the public moneys were deposited, on the ground that the fanatics from Rámpur might return to attack it. The civilians seeing the treasure thus beyond their control, thought it would prevent a general disturbance if it were so disposed that the sepoys could take possession of it without opposition. They accordingly had it placed the sepoys quietly acquiescing, upon tombrils, and formally made it over to the treasury guard. The magistrate, Mr Saunders, seized the opportunity to destroy as many of the Government stamps in store as he could lay hands upon. The amount of the money made over to the sepoys was but Rs. 2,70,000 or thereabouts. They were greatly disappointed at the smallness of the amount. In the first burst of their fury they seized the native treasurer, dragged him to the guns, and threatened to blow him away unless he would disclose the place where the remainder had been concealed. Captain Faddy and Mr Saunders rescued the man from his impending fate. But when Mr Wilson and Mr Saunders were about to ride off, a few of the disaffected men levelled their pieces at them, and ran round to prevent their escape. Some of the native officers, however, reminding the men of the oath they had taken to spare the lives of the Europeans, induced them to lower their muskets and to desist. Simultaneously with the seizure of the rupees, the sepoys deliberately appropriated the opium, and all the plate-chests and other property consigned for security to the Government treasury. The police had ceased to act. The rabble were beginning to move. There was but one course to pursue, and that was to save for future service lives which, at Moradabad, would have been uselessly sacrificed.

The English started, then the civilians and their wives, accompanied by a native officer and some men of irregular cavalry who happened to be there on leave, for Meerut the officers and their families for Naini Tal. Both stations were reached without loss of life. Those who chose to remain behind, principally Europeans, clerks in offices, were not so fortunate. An invalided officer named Lieutenant Warwick, and his wife, a native Christian, were killed. Mr Powell, a clerk, was wounded but he, and some thirty-one others, purchased immunity from further ill treatment by embracing the Muhammadan faith.

For the events that happened after the civil and military officers left, we are dependent almost entirely upon the narrative of a native subordinate of the judge's office. In pargana Thákurdwára the Patháns and weavers revolted, and the talahfidár, Chhote Lal, who had made himself very unpopular, was obliged to make his escape. A munsif, Azmatullah, held Thákurdwára, nominally for the

British Government, saving both treasury and records. Mr. Wilson is said to have thanked the munsif, but to have sent Wiláyat Husain Khán, late deputy collector, to take charge of the parganah with the title of *ndzim*. This officer had to return after the British officers had left Moradabad. On the 26th of May a most cruel attack was made by some Saiyids, Gosáins, and Mewatis on a wealthy bania in the village of Madhan, distant eight miles from Moradabad. Torture, by tying cotton to the arm of one of the inmates and igniting it, was employed with a view to compel the disclosure of treasure.

The native writer relates that, on the 2nd of June, he heard a Musalmán

The storm about to burst, 2nd June, 1857

jail official (*barkandáz*) repeating to another a stanza, of which the translation is given —“The fowler this day announced to the captive birds, ‘ye shall all obtain freedom to-morrow.’” Going to the lines he found emissaries of Majju Khán and Abbás Ali Khán (two men who were called *nawábs*) tampering with the native soldiers. This

Majju Khán and Abbás Ali, rival rebel leaders

Majju Khán¹ was descended from Azmat-ullah, a former governor of Moradabad, and Abbás Ali from Dúndí Khán, one of the Rohilla chiefs. By the native account we are quoting, it was Abbás Ali Khán who attended the court when the treasure was being removed, and instigated the sepoys to kill Mr. Wilson. After the final mutiny and the departure of the British officers, rival governors seem to have been appointed, Majju Khán being the nominee of the 29th native infantry, while the claims of Asad Ali Khán, father of the Abbas Ali Khán just mentioned,

But Majju Khán gets the better of his rival

were supported by the artillery. The former, however, soon disposed of his rival's pretensions. On the

Nawáb of Rámpur sends a force.

4th of June the nawáb of Rámpur sent a force under his uncle, Abdul Ali Khán, to take possession of the station of Moradabad.² A proclamation was issued in the following terms.—“The people are God's : the country belongs to the king and the administrative authority rests with the nawáb. Henceforward all the court officers and the principal residents are enjoined to attend, on pain of being considered traitors.” The appointment of kotwál was conferred on Músi Raza, the jailor, and it is said that all the late officials of Government attended the nawáb's darbár with presents.

The nawáb Yúsuf Ali Khán himself arrived on the 6th, and, it is

Nawáb of Rámpur arrives

said, was brought by the native officers of the 29th native infantry, who had gone to Rámpur for the

¹ For this man's ultimate fate, see *infra*. ² The attack on Lieutenant Warwick's house was made, according to Mr. Dunlop, on this day (4th June). The native writer says that the nawáb's troops arrived after the murder of Mr. Warwick, his wife, and other Christians, and that they insulted the bodies of the victims.

purpose. He received a royal salute from the mntineers, and distributed Rs 2,000 in cash among them, giving also shawls to the native officers. A darbár was held in the nuwáb's house near the race course, and the following appointments made—Majn Khán governor (ndám), Sa ádat Ali

And makes appoint- Khán jndge, Niyáz Ali depnty collector, and other
ments. minor appointments. Justice began to be adminis-
tered in accordance with the precepts of the Korán, and Asiatic punishments, such as mutilation, are said to have been inflicted by Niyáz Ali Khán. On the

But on 8th June the 8th June the Rámpnr troops were withdrawn by Abdul
Rámpnr troops are with- Ali, to strengthen the garrison of Rámpnr against a
drawn. threatened attack by the Bareilly brigade. Majn

Khán was again able to assert himself as governor, his authority having been obscured during the Rámpnr nawáb's occupation. The surviving Christians, a native depnty collector and some clerks who had not made their escape with the British officers, were made to repeat the *kálama*, or formula of the Míh ammádan faith, by the chief maulvi, Álam Ali, and their lives spared. This maulvi is said to have treated them kindly and to have raised a subscription

Arrival of Bareilly bri- for their support. On the 14th of June¹ the Bareilly
gade. brigade arrived under Bakht Khán, who assumed the
title of general. To him complaints were made by the rebels against manívi

More murders of Chris Álam Ali for his protection of the Christian clerks.
tians. These were dragged from their place of conceal-

ment, and on a solemn oath being taken that no harm would be done to them, surrendered their arms. They were, however, instantly bound with cords and carried away to the rebel camp, and the maulvi's house plundered. "General Bakht Khán seems then to have put Majn Khán, the new nawáb, upon his trial for (1) forbearance in not causing the murder of certain Christians in Moradabad, and (2) conniving at the distribution of the Government treasure among the sepoys of the 29th native infantry. Mr Kitchen, his family, and Mr Carbery had been hitherto sheltered by some Káyaths. About this time they were discovered, and taken before "general Bakht Khán. Mr Kitchen, the depnty magistrate, his son, a lad of 15 years of age, and Mr Kitchen's brother-in-law, Mr Carbery, were murdered² on the night of the 14th June, and the females made over to Bakht Khán. The Káyaths, after being tied to a gun for a whole day, procured their release by a bribe. On the 17th of June the Bareilly

¹ According to Sir J. O. Wilson's narrative it was the 18th of June and this also the date given by Mr Dunlop. The scene of this murder was opposite the mosque situated to the west of the western gate of Mirpātganj. They had declined to repeat the formula of the faith of Islam and thereby save their lives.

brigade left Moradabad, and marched towards Garhmuktesar, taking with it the 29th native infantry, and also the male members of the surviving Christians. These were Mr. Powell, deputy inspector of post-offices ; Mr. Hill, head clerk of the collectorate ; Mr. Dorrington, junior clerk of the same office , Mr MacGuire, clerk in the magistrate's office, and Mr Phillips, second clerk in the judge's office. The last of these was shot at Gajaula on the march to Garhmuktesar, along with a drum-major of the 68th native infantry, whom the mutineers suspected of a design to blow up their powder magazine. Mr. Powell and his three other companions appear to have reached Dehli, but nothing is known of their ultimate fate. Sir J. C. Wilson apprehended that they were probably killed by our troops at Dehli, on the entrance into that city made on the 20th of September, 1857, their real state being, of course, unknown, and their appearance leading them to be mistaken for rebels.

After general Bakht Khán's departure Majju Khan once more proclaimed Bareilly brigade leaves himself nawáb and viceroy of the king of Dehli, Moradabad. summoning all to attend a darbár the next day.

Abbás Alí, however, had followed Bakht Khán, and procured from him a *sanad* appointing his father, Asad Alí, viceroy. Returning to Moradabad with this document, he managed to obtain adherents, and the rebel government seemed likely to be ruined by faction. A common danger, in the form of a threat by the

Majju Khán and Abbás inhabitants of Bijná to plunder the city, induced them Ali again contend for the to put aside their differences, and apparently Majju governorship, but Majju Khán was acknowledged governor. A party of Bijnor is acknowledged robbers arrived, but were beaten back. Majju Khán's difficulties were increased by the absence of any cash wherewith to pay his new establishment. He called

He attempts to raise funds in the assistance of the Múlas of Mustapur to coerce the Hindú bankers to subscribe for the maintenance of his government. One of these bankers, Parduman Kishn, refused, on being summoned, to attend Majju Khán to answer a charge that had been trumped up against him. The Musalmáns and Hindús now prepared for an armed struggle. The former, under Ayúb Khán and Háfiz Alí Ahmad, prepared to storm the house of Parduman Kishn. The Rájputs of Katgarh came to the latter's assistance. Matters, however, were compromised without the banker having to pay more than a very small sum.

On the 23rd or 24th of June, the Rámpur nawáb again took possession of Moradabad, but Majju Khán was treated leniently, The Rámpur nawáb again returns, 23rd or 24th June, and permitted to call himself názim of Sambhal.

The Rámpur people appear to have insulted and oppressed the townspeople. A quarrel arose between a Pathán of Moradabad and one of the Rámpur people about a pumpkin. This happened on the 29th of July, and on the 30th the whole population of Moradabad rose and fell upon the Rámpur people. About 40 of the latter are said to have been killed. At last, by the intercession of Dhankal Singh, the leader of the Katgarh men, peace was made with the Rám

The *Kaddu-gardí* con- pur nawáb and this mimic insurrection—called from
flict. its origin the *Kaddu-gardí*—came to an end. On his second assumption of power, the Rámpur nawáb took the families of the Christian clerks under his protection. They had, it is said, suffered extreme privation and indignity during their confinement, first in the cantonments and then at Majn's house. The families thus protected by the nawáb were Mrs. Hill and her children, Mrs. MacGuire, Mrs. Warwick, Mrs. Kitchen, Mrs. Dorrington, and Mrs. Humphreys, each with from one to six children. Of the heads of these families, Messrs. Hill, MacGuire, and Dorrington had been taken to Dehli, Mr. Warwick had escaped to Naini Tal, and Mr. Kitchen with his son, as we have seen had been murdered.

While all this had been happening in Moradabad city, the outlying towns had suffered from the spirit of lawlessness that was
State of affairs in Sam- had suffered from the spirit of lawlessness that was
bbal and Chandauli. rampant. On the 7th of June a large portion of Sambbal had been plundered by Mulas of Bilápur, Mowáts of Horápur, Játs of Lakhori, and other villagers. From the 16th to the 24th of June, Chandauli was similarly plundered by villagers from the neighborhood. The forces sent by the nawáb of Rámpur to relieve these towns are said to have merely enriched themselves, extorting money from Rámji Mal, a banker of Sambbal.

The native writer whose narrative we are following, mentions that two exp-
Two expeditions leave ditions were despatched from Moradabad in the direction
for Dehli August 1857 of Dehli, headed by Jhahbar Ali Khán and Zain ul-
Ab-din Khán. They crossed the Ganges at Páth in August, 1857. About this time an embassy from Khán Bahádur Khán, the nominal ruler of Rohilkhand, passed through Moradabad, with a present for the king of Dehli. The party is said to have carried a cup of emerald as a token that Khán Bahádur Khán supplicated like a beggar, cup in hand, the land of Rohilkhand as a fief. Many of the lower classes from Moradabad are said to have accompanied the om-
bassy

When at last the fall of Delhi was reported, the Musalmáns of Moradabad affected to discredit the news. On every Friday the *jahád* was preached in the mosques, and the most absurd statements were promulgated, with a view to strengthen the authority of the rebels. Among others may be mentioned a

News of the fall of Delhi (20th September, 1857) arrives.

report that the Bombay troops had mutinied, gone to London *via* Constantinople,

But absurd stories are invented to counteract its effect

made the Queen of England prisoner, and were actually bringing her to Delhi, as a captive, to answer before the

king for the crime of having forcibly introduced greased cartridges. Nor was this the greatest absurdity believed, for the people were

told, and readily credited the story, that a fakir of great sanctity, with a lákh of

Gházís (Muhammadan fanatics who devote themselves to martyrdom) from Persia and Afghánistan, had arrived in Delhi and there performed the miracle of

converting all the shells and cannon-balls of the Feringhis into drops of water.

To appear in clothes of European fashion in Moradabad was at this time to

Intense hatred to English exemplified

risk death from the fanaticism of the Muhammadan mob, and if space would permit, instances might be multiplied

to illustrate the intense hatred evinced by the Musalmáns for everything English. The opinion, which has obtained support in some quarters, that the rebellion

of 1857 was confined chiefly to the troops, and did not spread among the people generally, is hardly borne out by the most authentic accounts of what

actually passed in Rohilkhand. On the fall of Delhi, many letters and reports from priests and other enthusiastic Muhammadans, addressed to the ex-king,

describing the results of the great outbreak, fell into the hands of the English. "These writings were couched in the most vigorous and striking phraseology,

and the perusal of them," says Sir Richard Temple, "confirmed what I had previously believed, namely this, that fanaticism is a volcanic agency which

will probably burst forth in eruptions from time to time. It would be difficult to reproduce the imagery with which the scornful exultation over British dis-

comfiture was expressed 'The infidel tyrant had been dethroned in an instant, like the twinkling of an eye, the flashing of a scimitar, the striking of a knell.'

'He whose glance had once struck terror into the hearts of a myriad time-servers was cast out with contumely, to die of hunger in the jungle, or of thirst in the desert.'¹

But if such were the exultant missives despatched to Delhi, there were a few,

A few loyal natives remained in Moradabad

if only a handful, who looked forward to the speedy return of the British, and kept up a correspondence with

¹ *Men and Events of My Time in India*, by Sir Richard Temple, p. 136.

the former officers of the district and other English gentlemen, especially with Mr Wilson. These were the English speaking natives who had served in the public offices, and whose own lives were in some danger, as every native who spoke English was in popular belief wholly or half a Christian. Their names, as given by the native writer, were Durga Parashad, late deputy inspector of schools; Nand Kishor late superintendent of roads Bābu Jagan Nāth, late deputy post-master Bābu Tārāchand Pain, sub assistant surgeon and Bābu Ganesh Parshad, the translator of the civil court and the author of the narrative quoted in these pages. A banker of Bareilly, Lāla Jaobhūn Nārāin, is said to have facilitated this correspondence by opening a private *dak* (postal service)

Although the nominal authority rested with the nawāb of Rāmpur, whose Character of the Rām professed to hold the district on behalf of the British power from the 28th of June, 1857, to the re-establishment of British authority, his rule does not seem to have been at all generally recognised in the district. The Satyids of Amroha do not appear to have owned his authority he was continually appointing and abolishing his establishment in Moradabad and at least until April, 1858, the district may be said to have

as we have seen had by With the fall of Dehli there is no doubt the nawāb of While all this had been ultimate success of the British arms, and he seems to been in a state of anarchy had entered to return to their allegiance. Rāmpur was assured of the nawāb's return. On the 1st of July a large In November he done his best to induce the people of Dehli to join him under a strong escort to ber he sent the families of the Christian clerks under a strong escort to

Moerut

The native writer who has afforded the only material for an account of Gap in the narrative events during the interregnum, left Moradabad in October, 1857, and from that month to April, 1858, there is from October 1857 to April, 1858. a gap in the narrative, which cannot be filled up from any reliable sources. But in April, 1858, Firoz Shāh, a prince of the royal house of Dehli, marched upon Moradabad, with a force lent to him by Khān Bahādur Khān, of Bareilly. He appears to have entered Moradabad about the 21st of April, to have overpowered the Rāmpur troops, and for a few days at least to have been master of the city. But his object was not to govern, only to plunder and the population, which might have submitted to his orders, rose in a body against his attempts to extort money and supplies. The leaders in this revolt, if such it may be called, seem to have been Rāi Parduman Kishn and Kāsim Ali Khān. They were doubtless encouraged by the news of the approach of the column led by Brigadier General Jones, which was then marching from Moorkee across Rohilkhand to Bareilly, in consort with other columns that were

Firoz Shāh arrives.

Inhabitants rise in a body against his exactions.

such it may be called, seem to have been Rāi Parduman Kishn and Kāsim Ali Khān. They were doubtless encouraged by the news of the approach of the column led by Brigadier General Jones, which was then marching from Moorkee across Rohilkhand to Bareilly, in consort with other columns that were

converging on the province¹ On the 25th of April General Jones approached

Arrival of General Jones' brigade. Moradabad and the rebel prince, Fīroz Shāh, retired towards Bareilly with all his booty and guns On the

Arrest and execution of the ringleaders of rebellion arrival of the British camp, it was joined by Mr Inglis, of the Bengal civil service, a gentleman thoroughly acquainted with the character and doings of the rebel chiefs then figuring in Rohilkhand. Colonel Malleeson thus describes the attempt made to seize the leaders in the revolt.—²

"Inglis informed Brigadier Coke that many prominent leaders of the revolt were at the moment in hiding in the city of Moradabad, and that it would not be impossible, by the exercise of daring and prudence, to seize them These two qualities show conspicuously in the character of Coke He at once made arrangements to effect the capture of these men Placing the Multāni cavalry to guard the outlets of the city, he entered with his infantry and proceeded to the houses indicated to him The task was difficult and dangerous, but it resulted in success. Twenty-one notorious ringleaders of the revolt were actually taken Others were slain defending themselves In this affair Lieutenant Angelo greatly distinguished himself Bursting open the door of one of the houses, he seized a prominent rebel leader and two of his sons Whilst engaged in this work he was fired at from one of the upper rooms of the house He at once rushed upstairs, forced the door of the room whence the firing had proceeded, and found himself face to face with seven armed men Nothing daunted, he shot three of them with his revolver and kept the remainder at bay with his sword till reinforced from below. Fīroz Shah, unhappily, escaped"³

The column left Moradabad, a few days after the events just described, to take part in the operations against Bareilly, which have been detailed in a previous notice⁴ Brigadier-General Jones established Wilāyat Husain Khān, a former deputy collector of Moradabad, as the representative of British authority, but subordinate to the nawāb of Rāmpur.

On the 10th of May, Mr Wilson marched from Bareilly, which had been

Mr J C Wilson arrives, retaken by the Commander-in-Chief (Sir Colin Campbell), with Captain Gowan, Sergeant-Major Belcham, 10th May, 1857.

William Hardy, private in Her Majesty's 32nd regiment, the remnant of the 11th native infantry, and about 60 irregular cavalry, for Moradabad, where he arrived on the 12th. He remained there for more than a month and says: "In this interval many rebels and mutineers were sentenced capitally, among them two princes of the house of Dehli, who were arrested, sneaking about, disguised as fakirs." Majju Khān had been shot during the occupation of Moradabad by the column under General Jones already mentioned.

¹ Vide SHĀHJAHANPUR, p. 158

² Malleeson's Hist, II, 520

³ Mr. Dunlop's

brief note says—"At 6 A.M. General Jones arrived with his column at Moradabad At 10 A.M. Majju's house was surrounded by a party under the guidance of Wilāyat Husain Khān He was apprehended with his colleagues (who resisted the captors) after a protracted search, and was shot at 5 P.M."

⁴ Vide SHĀHJAHANPUR

The exact date of the restoration of British authority is not easily ascertained. From an official report by Mr R H Dunlop, magistrate, dated 18th November, 1858, it would seem that the commissioner (who he was the report does not mention) arrived on the 30th of April at Moradabad, accompanied by the nawáb of Rámpur. On the following day, May 1st, the town was illuminated in honor of the restoration of British authority. On the 2nd of May, however, the district was again made over to the nawáb of Rámpur. These events seem to have happened during General Jones' occupation, as it is stated that his column marched on the 2nd for Bareilly. From May 12th to June 16th, British authority was represented by Mr Wilson, and on the latter date and the column already mentioned as under the command of General Jones returned to Moradabad from Bareilly. But it appears to have been now commanded by Brigadier General Coke, who remained as Brigadier commanding the district.¹

It would seem from the official report that the complete restoration of British rule should be dated from the 16th of June, as clemency observed in punishing the rebels. then probably the nawáb of Rámpur was formally relieved of his charge. Space will not permit of our dwelling upon the arrangements made for the re-establishment of authority throughout the district. In meting out punishment to the rebels, great clemency seems to have been observed, and the native writer who has been quoted bitterly complains that swarms of Muhammadans, who had recently been open rebels, were reinstated in their appointments. Some allowance must, however, be made for the natural feelings of the writer, who was a Hindn.

Besides a slight riot between the Musalmáns and Hindús in March, 1872, during the Muharram festival, nothing has since the mutiny occurred since the mutiny to disturb the peace of the district. The history of the famines of 1860-61, 1868-69, and of 1877-78 has been told in an earlier part of this memoir.

¹ Some confusion exists in Sir J. O. Wilson's narrative and also in Colonel Mallison's, from this column being sometimes spoken of as Brigadier Coke's and sometimes as General Jones's. The column on its first visit to Moradabad was really under the command of General Jones, Coke acting as Brigadier and second in command, but, as explained by Colonel Mallison (II. 314) all real authority was left to Coke.

Amroha —Tahsil and parganah in the north centre of the Moradabad district is bounded on the north by the Bijnor district

Boundaries.

(parganahs Ohāndpur, Nārpur, and Seohān), on the east by parganahs Moradabad and Thākurdwārā, on the south by Sambhal, and on the west by Hasanpur. The total area in 1861-82 was 383 78 square miles, of which 261 36 were cultivated, 89 72 cultivable, and 22 70 barren. The area paying Government revenue

Area, revenue, and rent.

or quit rent was 161-09 square miles (109 14 cultivated, 42-50 cultivable, 8 45 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exists, water advantage, but not water rates), was Rs. 1,33,000; or, with local rates and cesses, Rs. 1,67,335. The amount of rent, including local cesses, paid by cultivators was Rs. 5,92,259.

According to the census of 1881, the tahsil contained 498 inhabited villages of which 260 had less than 200 inhabitants

Abdullah

Population.

from 187 had between 200 and 500 40 had between 500 and 1,000; 6 had between 1,000 and 2,000 1 had between 2,000 and 3,000 and 2 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Amroha (86,145) and Kānt (1,936). The total population was 174,014 (88,109 females), giving a density of 452 to the square mile. Classified according to religion, there were 103,926 Hindus (47,861 females); 69,599 Musalmāns (35,071 females); 104 Jains (53 females); 360 Christians (175 females) and 16 others (9 females).

Eastern and western Amroha present markedly distinct features. The former naturally well drained, has extensive tracts of

Physical features.

bush jungle sometimes stretching for miles together the latter consists of open plains thinly coated with grass and with scarcely a bush to relieve the monotony. The settlement officer distinguished no less than eleven separate tracts, the physical characteristics of which he considered so dissimilar as to require separate consideration in assessment. The names of some of these tracts sufficiently indicate their positions: (1) the Rāmgaṅgā lowlands, (2) the Rāmgaṅgā Gāngan dādā, (3) the northern Gāngan tract, (4) the southern Gāngan ditto, (5) the Gāngan Bān dādā, (6) the Bān tract, (7) the Southern ditto, (8) the Bhār ditto, (9) the Sot ditto, (10) the Udā ditto, and (11) the North-western ditto. The key to the physical geography of the tahsil is the fact that on the east it embraces a section of the valley between the Ganges and Rāmgaṅgā watersheds. The rivers of the tahsil are the Ganga, with its affluents, the Karulā and Bān in the east, and the Sot in the west.

Rivers

Amrohá is, on the whole, fairly well opened up and accessible in all directions. Its chief town is favourably situated at easy distances from all points in the parganah, and a whole host of roads radiate from it in every direction. There are two arterial lines of communications: the Meerut (metalled) road running east and west through the southern part, and the Bijnor road running north-west and south-east through the eastern half of the parganah. The former is a great highway, and is very serviceable to the southern and western divisions, it bridges the Gárgan in the Moradabad and the Sot in this tahsíl; it is well kept, and carries a large traffic. The latter is unmetalled, except for the first mile out of Moradabad; it bridges the Kanula and Gárgan streams, and does the work generally of a first-class line of communication. In the angle between these two main roads lies eastern Amrohá with its winding streams and rugged country. Inter-communication is neither easy nor rapid here, and traffic naturally takes to the circuitous routes, avoiding this angle. All the other lines of traffic, with the exception perhaps of the Hardwár road, are secondary, acting as feeders to the two great highways. The extension of the Oudh and Rohilkhand Railway to Hardwár, now under construction, passes through this tahsíl.

The climate is good all over the parganah, if we except the small belt of country running from near Júa on the Meerut road along the Sot into the adjoining Sambhal parganah. Modes of cultivation are very similar to those current in the rest of the district. Amrohá grows rice extensively on the east, where the river system already described offers many natural advantages. Cane, too, is favoured. The soil of western Amrohá permits of the extensive cultivation of the *chun* species, while on the east *agraul* alone is grown.

The fiscal history of the tahsíl is to a great extent bound up with that of the Amrohá Saiyids, of whom an account has already been given (*supra* pp 106-9). They hold most of the *maháls* in the tahsíl on revenue-free (*muáfi*) tenures. Of the remainder, or revenue-paying *maháls*, there is nothing to add to the history given in the district notice (*supra* pp 96, 101-104).

Amrohá¹ — Ancient municipal town in the parganah and tahsíl of the same name, distant 19 miles W-N-W. from Moradabad and 4 miles S-W. from the

¹ For much of the following account we are indebted to a very full MS history of Amrohá, to which the author has not given his name. It contains a very minute account of the Saiyid families and of the *muhallas* and their antiquities, which, however, from considerations of space, has been greatly curtailed in the text.

Bán river Latitude $26^{\circ} 54' - 15''$, longitude $78^{\circ} - 30' - 30''$ The population by the censuses of 1858, 1865 and 1872 have been already given in the district

notice. By the census of 1881 the area was 896 acres, with a total population of 86,146 (18,837 females),

giving a density of 91 to the acre. The Hindus numbered 10,644 (5,092 females) Musalmáns 25,377 (13,678 females) Jains 97 (50 females); Christians 20 (18 females) and those of other religions 7 (4 females) The number of inhabited houses was 5,328

The following is a statement of the principal occupations.

(I) Persons employed by government or municipality 181; (III) ministers of the Hindu religions 109 ministers of the Mohammedan religion 61; (VIII) musicians 70 singers and dancers 40; (IX) school-teachers (not Government) 85; (XI) innkeepers (*hastiers*) 127; (XII) domestic servants 8; (XIII) money-lenders and bankers 64, commercial clerks 114; (XV) pack-carriers 50, carters 173; (XVII) porters 223; (XVIII) landholders 768, landholder's establishment 222, cultivators (tenants) 1,206, gardeners 111 agricultural labourers 393; (XIX) horse-keepers and elephant-drivers 49 breeders and dealers of sheep and goats 47; (XXVII) carpenters 217 bricklayers and masons 122; (XXX) cotton-carders 147 weavers 463, calico-printers and dyers 81 tailors 106 bangle-sellers 45 washermen 74 barbers 308; (XXX) milk-sellers 43, butchers 104, corn and flour dealers 267 confectioners (*kandai*) 107 green-grocers and fruiterers 152 grain parchers 60 tobaccoists 42, condiment-dealers (*panchdi*) 3; (XXXI) tanners and leather workers 141, leather-dyers 64; (XXXII) manufacturers and sellers of oil 86 cutters and sellers of grass 200; (XXXIII) sweepers and scavengers 167 earthenware man-facturess 170, water-carriers 117 gold and silversmiths 117 blacksmiths 51; (XXXIV) general labourers 366, persons in (undefined) service (*darí*) 77 pensioners 43; (XXXV) beggars 214

The site of the town is low, but on the east and west the land outside is considerably elevated. A thick belt of mango groves nearly surrounds the town. A large gateway on the east, and the remains of an ancient wall, give the place an air of some importance. It is connected with Moradabad by a metalled road running from the south of the town to join the main road from Meerut to Moradabad at Jua, 4 miles from Amroha and 19 miles from Moradabad, but a shorter route is by a raised and bridged but unmetalled road running south-east from Amroha to the same main road, meeting it at Páelbara, seven miles from Moradabad. Partially raised and bridged but unmetalled roads connect it with Chándpur, Bijnor, Kánt, Síral, Sambhal, Haanpur, Gajraná and Dhananrá. The main street is nearly a mile in length, with shops on each side, many of which have handsome fronts of carved wood. The town abounds large, but almost deserted, mansions, the property of impoverished Mohammedan

¹ None in numerical indicate the classes in the census returns.
² Decimated at census.

³ Probably very much un-

gentlemen. High, gloomy, masonry walls everywhere meet the eye, but inside are the signs only of decay. No object of architectural beauty exists.

Of the sixty-nine *muhallas* into which the town is divided, many have interesting names with traditions attached to them, which space alone prevents our giving at length here. The designations Bagle and Kali pagri may be instanced. If the local account can be trusted, the wards so-called derive their names from particular Saiyid families to whom these terms were applied as nicknames (*scil.*, 'the crane-necked' and 'the black-turbaned') Another quarter is called Bhúkhá, or the quarter of 'the hungry folks,' in derisive allusion, it is said, to a grant made to former residents of two villages called Tikia and Papri, which the neighbours connected with *tikhi*, 'a small loaf,' and *pápar*, 'a cake' Other names contain references to the founders, *e.g.* Sarai Ghulám 'Alí, named after a grandson of Muhammad Mfi 'Adl The author of the MS. account of Amrohá writes as follows.—“It is a peculiarity of Amrohá that each ward is inhabited by men descended from some common ancestor. It is rare that the house of an outsider, except of course of the lower classes, is found anywhere. There are now in Amrohá *farmáns* which show that from the time of Akbar to the present day 144 men have received *mansabs* of various amounts from the Delhi emperors. We may fairly add a considerable number for those whose *farmáns* have been lost or destroyed, or whose descendants are no longer in Amrohá, and conclude that there were about 200 such *mansabdárs* altogether. The 144 which remain range as follows.—Akbar, 14; Jahángír, 1, Sháhjahán, 1, Aurangzeb, 7; Muhammad Sháh, 46, 'Álamgír II., 27, Ahmad Sháh, 15, Farrukhsiyar, 7, Sháh 'Álam, 16, Jabándár Sháh, 4, Bahádur Sháh, 5, and Sháhjahán II, 1. The principal families of the city are descended from Sharf-ud-dín, generally known as Sháh Wiláyat”

The public buildings are a tahsílí, munsifí, first-class police-station, post-office, three principal schools, a distillery, and a branch dispensary. The tahsílí stands in the Katkuí ward, the police-station in the *Chauk*, and the munsifí and chief school building at the edge of the main bázár. The tahsílí and the Anglo-vernacular schools are held in the two wings of one considerable building. The first teaches some 60 boys, and the latter (which is of the primary vernacular rank) somewhat above that number. There is also a free municipal school, at which between 50 and 60 boys attend. Besides this, there are said to be 100 private schools in the city, and though that number is probably exaggerated, they are certainly very numerous. The (American) Methodist Episcopal Church has had a branch here

since 1860. The native Christian community in 1880 numbered 686 (416 adults), of whom three were converts (from Hinduism) during the year. Attached to it are two boys and one girls' school with a roll of 90 pupils (20 girls). The branch dispensary had 13,448 out-door and 74 in-door patients during the year 1881. Its net income¹ in the same year was Rs 880, entirely derived from government and municipal grants.

The natural course of the drainage is to the south towards the Bān river, but on the east and west the high land outside throws the river water into the town, so that parts of the town are sometimes flooded. The water-supply is derived from wells and is reported good. The death rate in 1880-81 was 25·23 per thousand; but in 1879-80 it reached 69·93, owing to the excessive prevalence of fever. Old residents say it is the healthiest town in the district. There is an absence of the dinginess and dirt so common in second-rate Indian towns and the main streets are neat and clean.

In antiquities Amroha is richer than any other town in the district. It is said to possess no fewer than 109 mosques, 9 *karbālas* (places where the *tāsias* are taken and usually buried), 7 *sardas* (temples dedicated to Śiva), about 40 other Hindu temples and *dharmasālas*, 9 tombs of special sanctity and a great number of minor importance.² Before noticing these, mention may be made of what appear to be relics of greater antiquity than any of the other existing buildings. These are a well called the 'Bāh lā lān' or 'Bawan' well and a tank called the Bānādeo tank. Regarding the latter even tradition has nothing to tell us, but the well is ascribed to a family of Suraj Daj Kāvaths which is supposed to have ruled in Amroha after the time of Prithvi Rāj. It is said that there is one family of this caste now in the district (in Sambhal), and that its members claim to be Brahmins, but are generally regarded as Kāvaths. The well is described as one of the most curious remains in the district. With the exception of the arches and vanits, which are of brick, the structure is of black *lanjar*. To the north a flight of steps leads down to a reservoir, flanked on each side with corridors and with an apse at its other end. The corridors open into chambers, from which flights of steps lead down to similar chambers in the story below. All these chambers also open on the well proper, which is of considerable dimensions. The arches are false, and the cupolas built with bricks of bricks that narrow in. The well is not now used and the structure is falling out of repair.

¹ Excluding a balance from the previous year.
1 arshidā.

² This enumeration is Pandit Gangā

Coming to more modern objects of interest, the first in point of importance is the tomb (*dargáh*) of the famous Sháh Wiláyat, of whose history something will be said further on. This tomb is said to be built on the spot where the saint died. The remains of the cell he occupied are still shown in the Pach-dara ward. The tomb is resorted to largely by both Muhammadans and Hindus, who attend from the 19th to the 21st of the month *Rajab* (July) to offer oblations, and it is a singular circumstance that Hindus of the Káyath caste are the chief attendants. These Kayaths, it is said, used to conform largely to Muhammadan observances, but their descendants are rapidly returning to Hinduism. The daughter of this saint, Mussammát Bakhui, also received canonization, and her tomb is visited by women 40 days after child-birth to offer oblations of food. Mention can only be cursorily made of the tombs of Abd-ul-Aziz, Abd-ul-Wajid Sháh Ghá-i (which with Sháh Wiláyat's are to the west of the town), of Sháh-Ibu (to the south), of Sháh Abul Hadís (to the north), and of Mulla Allah Dad, and Míán Pír Bakhsh. That of Sháh Nasí-ud-dín is near the Bánsdeo tank.

The Jámí' or Sado' mosque is one of the oldest existing buildings. It was originally a Hindu temple, as is evidenced by its shape and the old cham still dangling from the roof.

It was converted into a mosque in the reign of Kankobád (1286-88 A.D.), and originally had five arches, of which the two outer ones have disappeared. It bears four inscriptions—the first, Kankobád's, on the northern side, the second, Kumak Khán's, on the inside of the northern gateway, giving the date 965 H. (1558 A.D.), the third, Muhammad Mír 'Adl, opposite to the first (Kankobád's); and the fourth is undated, but mentions that repairs were made by one 'Ádil Khán, who is said to have lived during the Rohilla occupation. The inscription in which the name of Muhammad Mír 'Adl's appears is as follows:—

“ Ba 'ahd i-Akbar Ghazí jalal-i-daulat o dín,
Ma'lar-i-mulk o milal-i-bádshah-i zillu'lláh,
Zamánr khudím i-dargáh-i úst be taklíf,
Sitára bandr farmán-i-úst be-ikráh,
Biná namúd dar Amrohá masjidé jámí',
Maghzi i dín Muhammad Amír-i-khalq-panáh,
Sipalir-martaba Sayid Muhammad 'Ádil,
Ki wasf i-o shuda aurád-i khalq, begah-o gáh,
Magú za háe akhír o bagú tárikhash,
Bínáe mír-i-'adálat-panáh i 'áhhjáh ”

“ In the reign of Akbar, Glory of the Empire and the Faith,

The pivot of the world and of nations, the king who was the shadow of the Almighty,

1 The name is spelt also 'Saddo,' both being contracted from Sadr-ud dín

At the threshold of whose palace time was a willing doorkeeper,
 Whose behests the stars un murmuringly obeyed,
 This great mosque was built in Amrohī
 By that kernel of Islām commander and protector of the people,
 Divine in rank, Salyid Muhammad the Just,
 Whose palaces are on the tips of the tongues (of the faithful) morning and evening,
 Omit (from calculation) the final II and tell its date,¹
 The foundation (was laid by) a prince of the court of the Most High."

This mosque is now chiefly in the hands of Sado-wālā Shaikhs and Saiyids, the latter of whom claim to be descended from the saint Sharf ud-dīn (Shāh Wilāyat), but the shares, which are numerous, are both heritable and transferable. A large income is derived from Hindu and Musalmān pilgrims who come from long distances, chiefly from the Panjāb, where it is said the owners of the mosque have advertising agents who vaunt the benefits of a visit to Sado's shrine, especially in the case of mental ailments. Shaikh Sado or Sadr ud-dīn was a former crier (*mawāzin*) of the mosque, and the popular explanation given of the renown attached to his memory is that he practised magic. What is said to be the tomb of Sado is pointed out under the central arch; that of his mother, Ghāsiā, is under the northern, and that of a demon, Zeū Khān, said to have assisted Sado is under the southern arch. The ceremonies observed consist in offering oblations to all three and in touching the chain (called 'Murād's') The credulous worshippers believe that Shaikh Sado had two demons in his service, who ministered to his lusts by bringing young and beautiful females to the magician. He is said to have finally been destroyed by these fiends, who dashed out his brains against the roof. Perhaps the legendary account may contain a glimmering of truth, and the so-called saint may have met his deserts for licentiousness not unknown among persons of his class.

In the Bādsūkh Chhabūtrā ward is a mosque known as Malik Sulaimān's, which appears from inscriptions² it bears to have been built in the reign of Shāhjahān by Shaikh Mansur. To the same period are attributed the two gates which are the only portions now existing of the fort in the Bara Darbār ward. One of these is known as the Chhanga darwāza. It is smaller than the second, known as the Moradabad gate, built by Abdul Majid, great-grandson of the Muhammad Mir Adl already mentioned. An inscription gives the date 1031H (1641A D), but contains nothing else of any interest. The lost building of importance to be mentioned is the

Idgāh.
 Idgāh or 'place for celebrating the Id festival,' an imposing structure situated to the west of the town

¹ i.e. deduct 8 from 986 leaving the date 988H.
 (1598-99 A.D.)

² Two give the dates 1056 and 097H.

It is approached by a long flight of wide steps, and has a fine *bargad* tree on the platform at the top. It was built by Shaikh Ghulām Ahmad, about 130 years ago, and can therefore scarcely claim mention among the antiquities.

The best known manufacture is one of thin painted and gilt earthenware.

Manufactures

Cups, saucers, goblets, plates, &c, are made, and specimens of the work were awarded a medal at the Agra Exhibition. The polished earthen jars and vases manufactured by the *kūzagars* are described as not a bad imitation of China; they are marvellously light. Camp beds, native carriages (*rath*), and carved work in wood are also local manufactures meriting notice. Sugar and cotton cloth are more commonplace, but equally important, products of local industry.

Although Amrohā has a good deal of local, it has but little export trade,

Trade.

Kānt on the north-east and Dhanaurā on the west carrying off most of the products of the parganah. The town derives its importance from the residence in it of the large community of Saiyids already mentioned, who in the time of the Delhi emperors received large grants of revenue-free land. An annual fair is held in honour of Zāhu Dīwān in August, and another named after the *neza* (spear) of Sālār Mas'ūd, at both of which a considerable trade is carried on. Thursday is the market day for the local trade. The imports into the municipality shown in the official statement, with the quantity or value imported in 1881-82, were the following:—gram of all kinds (1,98,988 maunds), refined sugar (374 maunds), unrefined sugar (28,378 maunds), *ghi* (1,420 maunds), other articles of food (Rs 53,025), animals for slaughter (11,896 head), oil and oil-seeds (6,760 maunds), fuel (Rs 13,570), building materials (Rs. 27,803), drugs and spices (Rs 29,026), tobacco (3,226 maunds), European cloth (Rs. 92,192), native cloth (Rs 13,053), metals (Rs 20,283).

The municipal committee of Amrohā consists of nine members, of whom

Municipality.

three sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re 0-6-9 on net receipts (*i.e.*, after deducting refunds) per head of population. The total income in 1881-82 was Rs 17,912 (including a balance from the previous year of Rs 1,898). The expenditure in the same year was Rs 14,015, of which the chief items were collection (Rs. 2,113), original works (Rs 1,304), repairs and maintenance of roads and drains (Rs. 2,196), police, a charge that under the new scheme will no longer fall on municipalities (Rs. 4,755), and conservancy (Rs. 1,361).

One local tradition attributes the foundation of Amrohá to a ruler of Hastinápur whose name was Amrjoha and who lived

Local history

some 3,000 years ago, but another makes it owe its origin and name to Ambe rání, sister of Pitrí Ráj. No remains of the fort said to have been built by her have been found, unless some very large bricks discovered during an excavation in the Nanbatkbána ward belonged to it. Gajasthal, a village in this parganah, traditionally derives its name from being the place where the rání's elephants were kept. A family of the Súraj Dhaj caste is said to have ruled in Amrohá, but little more than the tradition has survived. One name only of the Súraj Dhaj line is remembered, Kirpanáth. To this family are ascribed an old bridge over the Bagad marsh at Gajraulá, the foundations only of which now remain, and, as already mentioned, a large well called 'Báh ká khán', about two miles from Amrohá off the Chándpur road. To the Súraj Dhaj family appear to have succeeded the Tagas, of whom Rájas Karan and Sása Chaudan are the only names that have come down to us. But the first glimpse of Amrohá in authentic history is in the reign of Balhan (1266 A D), when that king came in person to put down a rebellion in Katchr, which he did with great severity.¹ In the reign of Alá-ud-din (1295 to 1315 A D) the town suffered from an invasion of Mughals under a descendant of Chengiz Khán. An imperial force marched against them, and they were defeated with great slaughter near Amrohá. 'Alí Beg and Tariák, the two leaders, were taken prisoners and trampled to death by elephants. Shortly before the death of Alá-ud-din, his eldest son, Khizr Khán, was banished to Amrohá for breaking a vow he had made, but, returning without permission, was thrown into prison and blinded by order of the infamous minister, Malik Káfir, after Alá-ud-din's death. He remained in prison till the accession of Mubarak Sháh, who sent an assassin to murder him along with two other princes, owing to Khizr Khán's refusal to give up the lovely Dewal rání, whom Mubarak Sháh wanted for his harem. The princess shared her lover's fate and the bodies were buried in the Biji mandar bastion of the fort of Gwáliar (1316 A D). The loves of this unhappy prince and Dewal rání form the subject of an eplo called the '*Ashoka* of Amír Khwáró, parts of which are translated in Dowson's Elliot (III., 544), and the reader must be referred there for the full story of Khizr Khán's sufferings. After this Amrohá for a time drops out of history, and probably was over shadowed by its sister city Sambhal. It is certain that it fell into the subordinate position of a *hief* (*iktá'*) forming part of the estate of Saivid Saffim, in the reign of Mubarak Sháh (1428 A D).

¹For a detailed account of this expedition see the *Táríkh-i-Firuz Sháh* in Dowson's Elliot, III., 106.

An event of some consequence in the local annals of the town was the

Account of Sháh Wiláyat.

arrival here of the celebrated saint Sharf-ud-dín, commonly known as Sháh Wiláyat, whose family originally came to India from Damascus. The date of his arrival is variously given as 670H (1271A D.) and 710H (1301A D.) The traditional account of the opposition he met with from another saint Nasir-ud-dín, who resented his presence in Amrohá, is thus told:—¹

"Jealous of the arrival of another, Nasir-ud-dín sent Sharf-ud-dín a glass full of water, to show that the country was already filled with his holiness and could hold no more. Sharf-ud-dín, by way of answer, floated a rose blossom on the water and returned it to show that, though full, the glass could hold more. Foiled with his own weapon Nasir-ud-dín surlily promised not to oppose his settling here, but foretold that myriads of scorpions would be born at his tomb. Sharf-ud-dín civilly replied that though scorpions might be born there, they would, through the grace of God, lose their power of stinging, whereas his (Nasir-ud-dín's) tomb would be the rendezvous for all the stray potters' donkeys in the country. So to this day the country-folk believe that the scorpions at Sharf-ud-dín's tomb do not sting, while every potter who has lost his donkey hastens in search of it to the other saint's burial-place."

Sharf-ud-dín or Sháh Wiláyat lived a wandering life, visiting Kumaon and Delhi, resisting, at the latter place, the endeavour of the emperor Fíroz Sháh to keep him there, and returning to find that his father had built a residence in the jungle to the east of the city, the site of which is still pointed out under the name Mírán Sarái. Sháh Wiláyat first lived in the cell in the Pachdara ward, but afterwards settled in a spot in the jungle to the west of the city. He died in the month *Rajab* 783H. (July, 1381 A D.) Besides a daughter, who is also honored as a saint, Shah Wiláyat left two sons. The chief interest attaching to the history of their families arises from the marriage of one of them (Abd-ul-'Azíz) to a daughter of the emperor Fíroz Sháh, with whom he obtained a dower of several revenue-free villages, laying the foundation of the *muáfi* (revenue-free) tenures of the Amrohá Saiyids. The issue of this marriage was a son, Rájá', who is said to have been miraculously preserved from destruction, after his premature birth, by being kept in an earthen vessel (*hándi*) until the full period of gestation had elapsed. This result of the saint's influence has procured for his descendant the appellation Hándiwála. Abd-ul-'Azíz is said to have founded a town adjoining Amrohá, to which he gave the name 'Azizpur; but no trace of it is now found except its mention in a few old documents.

To Rájá' were born two sons, Yásín, the progenitor of the Saiyids of the Arzání-pota ward, and Muntajib, from whom came the Saiyids of the Bara Darbár, Puráni Sarái, Sati, Katra Ghulam 'Alí, Guzrí, Chheora, Maja-potá and Shafá'at-pota wards. Of the descendants of Muntajib the most celebrated

¹ In the anonymous MS already mentioned.

were Mir Sayyid Muhammad and his brother Sayyid Mubarak, both of whom held offices under Akbar. Of Mir Sayyid Muhammad mention is made in the *Āin-i Akbari*, where we learn that he had studied the law and traditions under the best teachers of the age, was a friend of the father of the historian, Badāʾunī, and advised Badāʾunī himself to enter the military service of the emperor, instead of trusting to learning and to precarious *madad-i-maʿdhi* tenures for a subsistence. Akbar made Sayyid Muhammad *Mir-i Adl* an officer who pronounced judgment on offenders according to the sentence of the *Kādi*. His office resembled that of the "doomster" in Scotch courts of law in former days. This accounts for his title *Adl* in the inscription quoted on page 178. When the learned were banished from court, he was made governor of Bhakkar (988H., 1575 A.D.) where he died two years afterwards. He had previously served, with other Amrohā Sayyids, under Sayyid Mahmūd of Bārha in the expedition against Rājā Madhukar. His sons Sayyids Abul Kāsim, Abul Meʿālī and Abul Hasan, were all in the military service of Akbar. Sayyid Abul Wāris, a grandson of Sayyid Mubarak, was chief magistrate (*faizdār*) of Sambhal and, in the eleventh year of Jahāngīr's reign, was promoted to be governor of Kanauj. In later times the Amrohā Sayyids have not made much figure in history.

Besides the family of Sharf-ud-dīn, Nasir-ud-dīn his rival, left numerous descendants, some of whom may still be found in the neighbourhood. Other Sayyids trace their descent from Masʿūd, and indeed the Sayyids of nearly every ward in the town have some famous ancestor to head their family tree. Shaukhs and Abbāsīs are represented in several wards, the latter deriving their descent from Mohammed Amin, the seventh caliph. After Muhammad Amin's murder his family was dispersed: some came to Multān and some to Dehli. From the latter branch came the Abbāsīs who settled in Amrohā.

Beyond the private annals of these families—interesting chiefly to themselves—there is little to record regarding the recent history of Amrohā. In 1780, Nāth Khān, a governor of Sambhal, is said to have brought an army against the town, to exact payment of Government dues or, according to another account, to take vengeance for a family wrong, and some of the inhabitants were killed in the encounter that followed. Amir Khān passed through the town, without plundering it, in 1805. Under British rule Amrohā has no history worth recording apart from that of the district generally, and the events of the mutiny have been given in the district notice.

¹Grants of land conferred by Akbar on four classes of men—philosophers, ascetics, poor and decayed gentry-folk. An officer called a *Sadr* enquired into applications and was assisted by the *Kādi* and *Mir-i Adl*. Blochmann's *Āin* p. 243.

Asmaulí —Village in the north of tahsíl Sambhal, distant 19 miles S -W. from Moradabad and 9 N.-N.-W from Sambhal. Latitude $28^{\circ}-41'-45''$; longitude $78^{\circ}-34'-30''$ Population 1,554 (726 females). Has a first-class police-station and a district post-office

A'zampur —Village in the north of tahsíl Hasanpur, distant 22 miles from Hasanpur and 42 from Moradabad. Latitude $29^{\circ}-0'-45''$; longitude $78^{\circ}-12'-15''$. Population 1,380 (698 females). A'zampur gave its name to a parganah (now extinct) mentioned in the *A'in-i-Albari* among the *maháls* of saikár Sambhal.

Bachhráon —Town in the north of tahsíl Hasanpur, distant 41 miles W -N -W. from Moradabad, 13 N -N -W from Hasanpur, and 7 E from the Ganges Latitude $28^{\circ}-55'-25''$; longitude $78^{\circ}-16'-35''$ The populations by the censuses previous to 1881 have already been given in the district notice. By the census of 1881 the area was 69 acres, with a total population of 7,046, (3,558 females), giving a density of 102 to the acre. The Hindus numbered 2,205 (991 females), and Musalmáns 4,841 (2,567 females) The number of inhabited houses was 788

The town is said to derive its name from its traditional founder, Bachhráj, a Súraj Dhaj Brahman of the time of Pirthí Ráj It has six wards—Shaikhzádagán, Pírzádagán, Kánúngoán, Bákábád, Pesh-thána and Chaudhrían A grant of Bachhráon and 156 villages was made to a convert to Islám in the reign of Akbar, and his descendants are said to be still in possession of the zamíndári A police-station, sarái, school, one temple, and 12 mosques are the public buildings The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs 213 from the preceding year, gave a total income of Rs 1,482 The expenditure, which was chiefly on police (Rs 739) and conservancy (Rs 300) amounted to Rs 1,366 The returns showed 1,655 houses, of which 878 were assessed with the tax: the incidence being Rs 1-7-1 per house assessed and Rs 0 2 7 per head of population

Bahjoí.—Village in the south of tahsíl Sambhal, distant 37 miles S -S -W. from Moradabad and 12 S -S -E from Sambhal Latitude $28^{\circ}-23'-45''$, longitude $78^{\circ}-40'-0''$ Population 2,724 (1,257 females). The village derives its name from the old parganah of Bahjoí It is a station on the Oudh and Rohilkhand Railway and has a second-class police-station and a weekly market

Bhojpur —A large village in tahsíl Moradabad, distant 10 miles north from Moradabad and one mile east from the Dhela river Latitude $28^{\circ}-56'-45''$, longitude $78^{\circ}-52'-0''$. Area 54 acres Population 4,488 (2,202 females) It has four wards—Nahapur (formerly a village in ruins), Kasú-ká-muhalla (butchers' quarters), Bázár, Jhádá-wála, and possesses 11 mosques and a tomb of Muhammad Háji.

Bilāri.—South eastern tahsil (and pargana) of the Moradabad district),
 Boundaries. is bounded on the north by Moradabad, on the east
 by the Rāmpur State (pargana Shāhebad), on the south
 by Budann (pargana Bisauli and Islāmnagar), and on the west by Samhhāl.

The total area in 1881-82 was 382 95 square miles, of which 267 48 were
 cultivated, 42 56 cultivable, and 22 95 barren The
 Area, revenue, and rent. area paying Government revenue or quit rent was
 302 46 square miles (242 81 cultivated, 39 56 cultivable, 20 09 barren) The
 amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs 3,88,104, or, with local rates and cesses, Rs 3,75,702 The amount of rent, including local cesses, paid by cultivators was Rs. 7,84,238

According to the census of 1881, the tahsil contained 394 inhabited vil-
 lages of which 88 had less than 200 inhabitants;
 Population 164 had between 200 and 500; 107 had between 500
 and 1,000 25 had between 1,000 and 2,000, 4 had between 2,000 and 3,000;
 and 4 had between 3,000 and 5,000 The towns containing more than 5,000
 inhabitants were Chandauli (27,521) and Narnauli (5,069) The total population
 was 229,784 (108,350 females), giving a density of 690 to the square mile.
 Classified according to religion, there were 161,443 Hindus (78,768 females)
 60,038 Mussalmāns (28,444 females), 125 Jains (58 females); 180 Christians
 (84 females) and 8 others (1 female)

The shape of the pargana is that of an irregular quadrilateral figure its
 eastern and western sides approach nearest each other
 Physical features. on the north and recede from each other as they run
 southwards. The surface of the soil nowhere greatly varies The levels taken
 by the professional survey show that the country gradually rises from south to
 north, the mean gradient being about one foot per mile The eastern half of
 the pargana, however, lies considerably lower than the western There is a
 gentle rise from the Rāmpur boundary on the east to the Samhhāl border on
 the west. A few disturbances are caused by the occurrence, at intervals, of *dhār*
 hillocks These, however, are rare and of insignificant extent There are no
 sterile tracts at all The land is generally fertile; spontaneous growths are
 luxuriant groves are numerous The Gāngā on the northern border runs
 between Bilāri and Moradabad parganas and is a perennial stream with consi-
 derable volume in the rains The Ari or Aril is a small stream which passes
 through the centre, and the Sot a larger stream intersecting the pargana in the
 south. The climate in the valleys of the Ari and Sot is malarious.

The road communications of the parganah are inferior. Part of the unmetalled second-class road from Moradabad to Aligarh runs through the north-west corner. There is one long unmetalled second-class road from Chandausi to Moradabad, *via* Bilárl. From Chandausi old unmetalled roads run to Sambhal, Budann, Anúpsahr, and Bareilly, some straight, others in circuits taking in important villages. The Moradabad branch line of the Oudh and Rohilkhand Railway now runs right through the body of the parganah. The roads that branch out from Chandausi bear traces of having once been regular traffic thoroughfares. They were the feeders of the extensive mart of Chandausi.

Of the whole cultivated area Mr. Crosthwaite estimated that spring crops occupied 41 per cent and autumn 59. Sugarcane is the best paying crop in the parganah. In 1843 there were 1,548 sugar-mills, in 1874, 3,533, or an increase of 1,989, showing that the cultivation of cane had more than doubled.

The rise in prices had been very great between the penultimate and last settlements. Wheat rose from $34\frac{1}{2}$ sers in 1845-57 to 21 sers in 1863-74, or 62 per cent; gram from $43\frac{1}{2}$ sers to $24\frac{1}{2}$, or 76 per cent, barley from 60 to $31\frac{1}{2}$, or 90 per cent; sugar (*khánd*) $4\frac{1}{2}$ to $2\frac{3}{4}$, or 55 per cent; *judr* from 70 to 29, or 141 per cent., *urd*, *múng*, *moth* from $46\frac{1}{2}$ to $25\frac{3}{4}$, or 51 per cent; *bájra* from $49\frac{1}{2}$ to 29, or 71 per cent, and cane-juice from Rs 16 (per *karda* of 50 mds) to Rs 29, or 81 per cent. Excluding *judr* and cane-juice the rise was 73 per cent. It is since the mutiny that the rise has been so rapid.

Bilárl has its fair share of towns and markets: the six principal are Chandausi, Bilárl, Narauli, Kundarkhi, Seondará, and Junahtá. All these have large weekly markets for all kinds of local produce. There is one widely-known fair which is really a cattle-market, held once a week at Ríth, a village to the east of Seondará. It sprang into existence about thirty years ago. All the surplus produce of the parganah itself, and of a large country beyond, flows into Chandausi. The chief staples are sugar, grain, and cotton. Bilárl exports very little cotton, most of what is grown being used by the producers themselves. Grain and sugar are its chief contributions, and of these sugar is much the more important. There is a regular corporation of brokers who conduct the whole export and import business. Grain is exported to the dearest market, cotton goes chiefly to Calcutta; nearly all the sugar is despatched to the Panjáb and Rájputána.

Bilāri—South eastern tahsil (and parganah) of the Moradabad district),
 is bounded on the north by Moradabad, on the east
 by the Rāmpur State (parganah Shāhabad), on the south
 by Bndann (parganahs Bisanli and Islāmnagar), and on the west by Sambhal.

The total area in 1881-82 was 382 95 square miles, of which 267 43 were
 cultivated, 42 56 cultivable, and 22 95 barren. The
 area paying Government revenue or quit rent was
 302 46 square miles (242 81 cultivated, 39 56 cultivable, 20 09 barren). The
 amount of payment to Government, whether land revenue or quit-rent (includ-
 ing, where such exists, water advantage, but not water rates), was Rs 8,88,104,
 or, with local rates and cesses, Rs 8,75,702. The amount of rent, including
 local cesses, paid by cultivators was Rs. 7,34,288.

According to the census of 1881, the tahsil contained 894 inhabited vil-
 lages of which 88 had less than 200 inhabitants,
 164 had between 200 and 500; 107 had between 500
 and 1,000. 25 had between 1,000 and 2,000. 4 had between 2,000 and 3,000;
 and 4 had between 3,000 and 5,000. The towns containing more than 5,000
 inhabitants were Chandauli (27,521) and Naranli (5,060). The total population
 was 229,784 (108,350 females), giving a density of 690 to the square mile.
 Classified according to religion, there were 161,448 Hindus (79,768 females)
 60,038 Musalmāns (28,444 females); 125 Jains (58 females). 180 Christians
 (84 females) and 3 others (1 female).

The shape of the parganah is that of an irregular quadrilateral figure its
 eastern and western sides approach nearest each other
 on the north and recede from each other as they run
 southwards. The surface of the soil nowhere greatly varies. The levels taken
 by the professional survey show that the country gradually rises from south to
 north, the mean gradient being about one foot per mile. The eastern half of
 the parganah, however, lies considerably lower than the western. There is a
 gentle rise from the Rāmpur boundary on the east to the Sambhal border on
 the west. A few disturbances are caused by the occurrence, at intervals, of bāhr
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 sterile tracts at all. The land is generally fertile. spontaneous growths are
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 between Bilāri and Moradabad parganahs and is a perennial stream with consi-
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 through the centre, and the Sot a larger stream intersecting the parganah in the
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Bilárl has its fair share of towns and markets: the six principal are Chandausi, Bilárl, Narauli, Kundarkhi, Seondará, and Junahtá. All these have large weekly markets for all kinds of local produce. There is one widely-known fair which is really a cattle-market, held once a week at Ríth, a village to the east of Seondará. It sprang into existence about thirty years ago. All the surplus produce of the parganah itself, and of a large country beyond, flows into Chandausi. The chief staples are sugar, grain, and cotton. Bilárl exports very little cotton, most of what is grown being used by the producers themselves. Grain and sugar are its chief contributions, and of these sugar is much the more important. There is a regular corporation of brokers who conduct the whole export and import business. Grain is exported to the dearest market, cotton goes chiefly to Calcutta; nearly all the sugar is despatched to the Panjáb and Rájputána.

The modern parganah of Bilārf was constituted only in 1844, the area included in it having previously been divided among three small parganahs, Seoudārā, Kandarkhī Sīrī, and Naraulī. These were partly amalgamated in the modern parganah of Bilārf, but some of their villages were transferred to Sambhal and Moradabad parganahs.

The early assessments do not appear to have been excessive. Mr Money, in 1842 fell at the rate of Rs 2-5-2 on the acre of cultivation, but so rapid had been the increase in bringing waste lands under the plough, that in 1873 the incidences had fallen to Rs. 1 7 7. None of the severer processes for the realization of revenue were needed during the thirty years 1842-72, and the value of landed property in the parganah increased enormously, from an average price of Rs 9 10-10 or seven years' purchase to Rs. 17 14-4 or fifteen years' purchase of the revenue demand. The actual assessments have been given in the district notice. Of the proprietors the most numerous are Rājputs of the Bargujar clans. Hindus owned, in 1875, 862 estates (95,077 acres) against 189 estates (48,932 acres) owned by Muhammadans. Lāla Bulākhchand a Kāyath, and son of a former kanūgō, was the largest single owner (48 estates), and Rāi Pardumān Kishn, a Khatri, the next (33 estates) [See further *supra*, pp 94 104]

Bilārf.—Head-quarters of tahsil just mentioned, and a railway station on the Oudh and Rohilkhand Railway, 15 miles from Moradabad and 11 miles from Chandaulī. Latitude 28° 37' 15" longitude 78°-50' 30" Population 4,861 (2,284 females). Its wards are —Bārār, Jolāhān, Kariān, Shaikh Abdullāh. Its public buildings, a tahsili, munasifi, police outpost, tahsili school and a second-class branch di pensary (patients 18*30 income Rs 457-8 0, from a Government grant, in 1881), six Hindu temples, five mosques, and one *idgāh*. The old Thakur zamindārs have lost ground and two-thirds of the village lands belong to Rāja Kishn Kunār, a wealthy *talukdār*. The watch and ward of the town is provided for by taxation under Act XX of 1856.

During 1880-81 the house tax thereby imposed, together with a balance of Rs. 58 from the preceding year gave a total income of Rs. 916. The expenditure, which was chiefly on police (Rs. 742) and conservancy (Rs. 149), amounted to Rs 1,045. The returns showed 1 770 houses, of which 615 were assessed with the tax: the incidence being Rs. 1-5 8 per house assessed and Rs. 0-2-10 per head of population.

Chandaulī.—Municipal town in tahsil Bilārf. Latitude 28° 27' 15" north longitude 78°-49' -15" east. Railway station on the Oudh and Rohilkhand Railway, with junction for Aligarh branch. Is situated 27 miles due south of Moradabad, nearly midway between the Sof and Bān streams, at a distance of 4 miles from each. Its distance from Allahabad is 355 miles, 114 Lucknow and Cawnpore

The populations by the censuses previous to 1881 have already been given in Part III. By the census of 1881 the area was 220 acres, with a total population of 27,521 (12,618 females), giving a density of 125 to the acre. The

Population. Hindus numbered 20,381 (9,349 females); Musalmáns 6,990 (3,199 females); Jains 29 (13 females), Christians 118 (56 females), and those of other religions 3 (1 female). The number of inhabited houses was 21,236.

The following is a statement of the principal occupations.—¹

(I) Persons employed by government or municipality 131, (III) ministers of the Hindu religion 221, (VIII) musicians 96, (XII) domestic servants 141, (XIII) money-lenders and bankers 41, brokers 214, small ware dealers 49, (XIV) carriers on railways 234, (XV) carters 55², (XVII) weighmen 119, porters 516, (XVIII) landholders 66, landholder's establishment 1,147, cultivators and tenants 1,090, (XXVII) carpenters 227, bricklayers and masons 132, (XXIX) cotton merchants 80, cotton-carders 58, weavers 145, calico printers and dyers 75, cloth merchants (*bazár*) 141, tailors 164, makers and sellers of shoes 119, makers and sellers of sacks and bags 41, washermen 77, barbers 154, (XXX) butchers 107, dealers in corn and flour 867, confectioners (*halwái*) 143, green-grocers and fruiterers 121, grain parchers 66, persons employed in the manufacture of sugar 65, tobaccoists 90, condiment dealers (*pansári*) 80, (XXXII) manufacturers and sellers of oil 82, makers of grass screens (*sirké*) 45, (XXXIII) sweepers and scavengers 233, earthenware manufacturers 107, water-carriers 288, gold and silver smiths 124, braziers and coppersmiths 96, blacksmiths 94, (XXXIV) general labourers 850, (XXXV) beggars 243

Chandausí wears the aspect of a busy town. The main thoroughfare is the railway, but three second-class roads and four third-class roads branch out from Chandausí, the former connecting it with Moradabad (27 miles), Sambhal (17 miles), and Budaun (28 miles), and the latter (one of which is a second-class road for part of the way) communicating with villages in the neighbourhood, while some of them leading by circuits into the main roads already mentioned. The town itself is traversed by broad, well-made metalled roads, named after the city or town to which they lead. Formerly gates existed, but the framework of two is all that remains. Most of the lanes are paved with brick. There are five *paráos* or halting-places for carts, surrounded by walls and planted with trees.

The town is divided into eleven quarters, of which eight are called *darwázas* from the gateways that formerly existed. They bear the names of the following places:—Moradabad, Sambhal, Khurjá, Kaithal, Bisaulí, Jaraí, Kherá, and Síkí. The three other quarters are the Ratan, Mahájan, and Sundar *muhallas*.

The public buildings are the railway station, municipal town-hall, a first-class police-station, post-office, saráí, tahsílí, and free municipal school. The

¹The Roman numerals indicate the classes in the census returns.

²Probably understated.

railway station, as already mentioned, is the junction for the branch line (60·74 miles) to Aligarh, and has a very considerable traffic, besides being an important one for military purposes. A new street, leading from the town to the railway station, was made in 1879 by the removal of blocks of houses that barred the way. On the borders of the city, a short way from the railway station facing the line, is the *sardi*, a large and handsome enclosure of red brick.

The natural drainage of the town is by the Parkota nāla, which courses along its northern border and then turns, almost at right angles, to skirt the west side of the town. Where it parts from the town at its south west corner, this nāla passes into a large shallow excavation called the *Khurjd Darwāzu dī*, which is said to be a third of a mile square. During the rains the town drainage falls into it, and a cutting about 4 feet deep and 6 feet wide carries off the excess water to a stream which leads to the Sot river. Dr Planck, as long ago as 1868 pointed out the means for reclaiming the land on which this *jhil* has been made, and so removing a fruitful source of fever outbreaks. On the east side the town is similarly drained to a ditch which has its exit in the excavation above described. A large new main drain was under construction in 1880-81 with a view to improve the drainage of the town. The water-supply comes entirely from wells and is reported to be good. The general health of the people, as evidenced by the death-rate (84·87 per thousand in 1880-81), appears to be not worse than is found in most other municipal towns. There are 12 mosques and 13 Hindu temples in the town but no ancient buildings of any interest.

It is as an emporium of all sorts of country products that Chondaul has risen to importance. All the surplus produce of the parganah and of a large country beyond flows into it, and although it was known as a great trade centre before the opening of the railway, it has much increased in wealth and importance since that event, which happened in 1874. The chief staples are sugar, grain, and cotton. Sugar is chiefly exported to the Panjāb and Rājputāna; grain to the dearest market which are constantly varying. Cotton goes chiefly to Calcutta. It comes in considerable quantities from Rumpur and Bindaun for re-export towards Banilly and Lucknow. Sambhar salt and piece goods are the chief imports. Cotton cloth is the only manufacture of importance. Mahlullaganj taking its name from Mahbulla Khān, the founder, and the Nakhlā are the principal markets, Tuesday being the day for the former and Tuesday and Wednesday the days for the latter. Cart traffic, though on the wane, still goes on, and a few of the great Jāt carriers from the Panjāb

and Rájputána may yet be seen in the Chandausi market-place. They are generally called Pachádes, or 'west-countrymen,' and easily recognized by the enormous size of their wagons and oxen. Year by year, however, competition with the railway tells against this old-fashioned carrying trade. The enormous amount of salt imported by rail is distributed by carriers to the surrounding country.

The municipal committee of Chandausi consists of nine members, of whom

Municipality.

three sit by virtue of their office and the remainder by election. The income of the municipality is derived

chiefly from a tax on professions and trade, falling in 1881-82 at a rate of six ánas and two pies per head of population. The total income in 1881-82 was Rs 18,973 (including a balance of Rs 6,593 from the previous year). The expenditure in the same year was Rs 17,251, of which the principal items were original works (Rs 3,949), repairs and maintenance of roads and drains (Rs 3,511), police (Rs 5,114), and conservancy (Rs 2,134).

Until very recently Chandausi was a mere village, the date of its foundation

Local history

by one Ibráhm Khán being given, traditionally, as 1757

A D A well described by his name still exists. Daula

Sáh, the treasurer of the Rohilla chieftain, 'Alí Muhammad Khán, is the only other personage of note in connection with the place. The Marhattas are said to have plundered the town during their invasion of northern India, and it suffered during the outbreak in 1857.

Chhajlart—Small village in tahsíl Amrohá, on the Moradabad-Bijnor road, 13 miles from the former town and 14 from Amrohá, near the Karúlá river. Latitude $28^{\circ}-59'-15''$, longitude $78^{\circ}-39'-45''$. Population 283. Has a first-class police-station and an imperial post-office.

Chháorá—Village in tahsíl Bílári, 21 miles south-east from Moradabad and 10 miles from Bílári. Old Thákur village. Latitude $28^{\circ}-30'-30''$; longitude $78^{\circ}-58'-15''$. Population 2,127 (987 females). A place pointed out as the scene of a battle between the Bargújars and Bhíhars lies to the south-west of the present village.¹

Chuchailá Kalán—Village in tahsíl Hasanpur, on the Dhanuál-Bijnor road, distant 33 miles from Moradabad and 20 from Hasanpur. Latitude $28^{\circ}-59'-50''$, longitude $78^{\circ}-18'-35''$. Population 2,006 (963 females).

Darhiál²—Town in tahsíl Moradabad on the road from Moradabad to Nainí Tál, 22 miles N.-N.-E. from Moradabad and one mile from the Kosi river, which is crossed by a bridge of boats in the dry season and a ferry in the rains.

¹ Ganga Parshád, the authority for this statement, gives the latter tribe as 'Bhiáns,' but probably means Bhíhars, the traditional predecessors of the Bargújars in the Upper Doáb. See *Wilson's Glossary* ('Bhíhar').

² There is another place of this name in the south of Hasanpur tahsíl.

Latitude $29^{\circ} 8' 30''$ longitude $79^{\circ} 3' 80''$ Population 4,651 (2 289 females), of which Banjárs constitute a large proportion. The nine wards in Darhál are —Bharpur, Madárinála, Banjaron ká mahalla, Ghosipura, Milak Hasan, Háthiwálá, Umráonagar, Milak Tukráb, and Magra Sána. It has a dák bungalow and a police outpost. It has little trade, country cloth being the only local manufacture. The watch and ward of the town is provided for by taxation under Act XX. of 1856

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 854 from the preceding year gave a total income of Rs. 887. The expenditure, which was chiefly on police (Rs. 347), public works (Rs. 94), and conservancy (Rs. 189), amounted to Rs. 691. The returns showed 1,274 houses of which 404 were assessed with the tax: the incidence being Rs. 1 3-6 per house assessed, and Rs. 0-1-8 per head of population.

Dháká.—Village in tahsil Hasanpur, $1\frac{1}{2}$ miles north of the Hasanpur Sambhal road, 29 miles from Moradabad and 8 from Hasanpur. Latitude $28^{\circ} 41' 48''$ longitude $78^{\circ} 25' 40''$ Population 2,018 (983 females).

Dhaka (or **Dhákah**)—The name of an extinct parganah absorbed in the Hasanpur parganah (and tahsil) in 1844. It is 19th in the list of maháls in sarkár Sambhal given in the *Áin-i Akbari*.¹

Dhanaura.—Municipal town in tahsil Hasanpur. Lies on the plain 9 miles east of the Ganges, 44 west from Moradabad, and 15 north from Hasanpur. Latitude $28^{\circ} 57' 80''$ north; longitude $78^{\circ} 18' 0''$ east.

The populations by the censuses of 1858, 1865, and 1872 have already been given in the district notice. By the census of 1881 the area was 115 acres, with a total population of 5,204 (2,198 females), giving a density of 46 to the acre. The Hindus numbered 4,576 (1,997 females); Musalmáns 724 (300 females) Christians 4 (1 female). The number of inhabited houses was 654.

The town is described as a compact little place, with a neat causewayed market place, and as wearing an air of business. There are few good houses in the town, most of them being built of mud. The bázár, about half a mile long, is made up in great part of three market-places standing in line, through the centre of the town, with a wide metalled road passing down their midst; and this arrangement furnishes an open middle part to the town well calculated to ensure a constant supply of fresh air and supply convenient places for the despatch of business. There are several broad, remarkably well made metalled roads in the town, which are furnished on each side with saucer-drains of the best kind. The wide metalled road already mentioned is continued to join the main road from Moradabad

¹Suppl. Gloss., II., page 155

to Meerut near the village of Gajraulā, nine miles from Dhanaurā. There are seven quarters (*muhalla*), called Mahādeo, Sūthātī (thread-market), Katrá, Bázārganj, Guyrán (Gújars' village), 'Jatán (Játs' village), Chamárán (Chamárs' village). The public buildings are a police-station, a post-office, and two schools, one a Government *hallabandī*, and the other a municipal free school. The natural drainage of the town is towards the south-west to a *ndla* (stream) which finds its way to the Ganges.

There is a moderate trade in sugar, and Dhanaurá is the only depôt in the
Trade. patganah. It attracts the sugar of the surrounding
country, both of the Moradabad and Bynor districts,
and exports it to the native states through Dehli, importing salt in return At
present the trade is rather diminishing than advancing, and it has been found
necessary to lighten the incidence of the tax on trades and professions The
reason for this retrogression is that Dhanaurá is comparatively remote from the
'railway, and that the latter more and more diverts trade from it

The municipal committee of Dhanauriá consists of nine members, of whom three sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from a tax on professions and trade, falling in 1881-82 at the rate of nine ánas and six pies per head of population. The total income in 1881-82 was Rs. 3,636. The total expenditure during the same year was Rs. 3,600, including Rs. 1,240 on police.

The town is said to owe its origin to one Nathe Khán, an excise officer of the Nawáb Wazír of Oudh, who founded it in 1783 A. D.

Dilári.—Village in tahsíl Thákurdwára, 13 miles north from Moradabad and 13 south-west from Thákurdwára Latitude $29^{\circ}-2'-35''$, longitude $78^{\circ}-47'-25''$. Population 2,104 (females 936) Was formerly included in the old parganah of Mughalpur; but transferred by Mahendar Sinh, it is said, to Thákurdwára.

Faridnagar—Village in the north of tahsíl Thákurdwára, 2 miles from Thákurdwára and 24. from Moradabad Latitude $20^{\circ}-10'-50''$; longitude $78^{\circ}-55'-50''$. Population 1,979 (928 females). Its only claim to notice is that it was the seat of a former influential Rájput family, which owned the entire parganah of Thákurdwára before the cession. The last member of it who retained possession was Mahendar Sinh (sometimes called rája), but 'Alí Muham-mad Khán, the Rohilla, removed him in favour of a creature of his own

Fatehpur Shamshoī—Village in the south-east corner of tahsil Sambhal, 34 miles from Moradabad and 17 from Sambhal. Latitude $28^{\circ}-23''-0''$, longitude $78^{\circ}-45'-45''$. Population 2,888 (1,852 females).

Gajranúá.—Village in tahsil Hasanpur, near the junction of the Dhanaurá Hasanpur with the Moradabad Meerut road, at a distance of 29 miles from Moradabad and 8 from Hasanpur. Latitude $28^{\circ}50'45''$ longitude $78^{\circ}16'48''$. Population 1,204. Has a district post-office and an encamping-ground for troops, the latter about a mile to the west of the village on the Moradabad Meerut road.

Hasanpur.—Western tahsil (and parganah) of the Moradabad district; is bounded on the north by Bijnor district (parganah Báabta), on the east by Amrohá and Sambhal tahsils, on the south by the districts of Budann (parganah Rájpur) and Bulandshahr (parganah Abár), and on the west by Bulandshahr (parganah Ahár) and Meerut (parganahs Páth, Garhmuktesar, Kithor, and Hastinápur). The total area in 1881-82 was 547.56 square miles, of which 298.68 were cultivated, 209.00 cultivable and 44.86 barren. The area paying Government revenue or quit-rent was 496.59 square miles (259.87 cultivated, 194.14 cultivable, 42.58 barren). The amount of payment to Government, whether land revenue or quit rent, including, where such exists, water advantage, but not water rates), was Rs. 1,88,618 or, with local rates and cesses, Rs. 2,14,647. The amount of rent including local cesses, paid by cultivators was Rs. 4,91,720.

According to the census of 1881, the tahsil contained 520 inhabited villages: of which 275 had less than 200 inhabitants. 183 had between 200 and 500. 41 had between 500 and 1,000. 14 had between 1,000 and 2,000, 3 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Hasanpur (9,142), Bachhrón (7,046), and Dhanaurá (5,304). The total population was 161,609 (74,453 females), giving a density of 296 to the square mile. Classified according to religion, there were 122,199 Hindus (55,601 females); 39,282 Musalmáns (18,703 females) and 328 Christians (149 females).

Tahsil Hasanpur is a large compact tract of country running nearly due north and south a parallelogram in fact, with the Ganges as its base. Its greatest length is about 40 miles, and its greatest breadth about 18 miles. The general physical features of parganah Hasanpur are similar to those met with in all tracts lying over the river Ganges. The high sandy slope of the watershed leads to the alluvial basin, indented by elevations and depressions. Beyond this is the river with its bleak sandy wastes and reed jungle, its forking, bewildering channels and quicksands. But the parganah is a far more perplexing subject than even these sudden changes

in aspect would lead us to anticipate, and, except in the great *bhūr* plain, there is often such a chaos of physical features as almost to defy systematic grouping. The two great divisions of the parganah are the vast sandy plateau on the east and the great alluvial plain on the west. These two divisions divide the parganah pretty equally between them, the former rather preponderating. The *bhūr* tract runs north and south and maintains a tolerably uniform breadth throughout, tapering slightly towards the remote south. This great tract is separated from the alluvial plain by a long and winding marsh called the 'Bagad'.

Mr Smeaton's very full description of these tracts has been already given in the district notice (Part I).

The Ganges, during its course along the base of this parganah, flows nearly north and south. Its course has been recently surveyed, but the results have not yet been published. The exact area of alluvial land cannot, therefore, be stated, and the constant changes, towards the south of the tahsíl, alluded to already¹, would render any statement made on a survey of many years ago liable to mislead. The other rivers of the tahsíl are scarcely worthy of the name and are rather drainage channels, which in time of flood are enormously swollen.

With the exception of twelve miles of the Moradabad-Meerut road and a small branch, nine miles long, from Gajraulá to the town of Dhanaurá, the parganah has no metalled communications at all. The rest of the roads, six in all, are very poor specimens of their class.

The climate is, on the whole, healthy, both in the high and low tracts. It is stated that there are no traces even in the *khádar* of those fever epidemics that are so prevalent in tracts like the Sot valley in Sambhal, the people seem healthy in all seasons.

The crops grown are those which are cheapest and require least labour in raising, and no care whatever is ordinarily taken in the purchase or selection of seed. In the great *bhūr* plain there is more *kharíf* than *rabi* farming. The chief autumn crops grown are *baḡra*, *moth*, *múṅg*, *urd*; some *arhar* and cotton near the hamlets, and a little 'chun' sugarcane wherever there is a low strip of land; most villages have a *chhúrá* or little drainage channel, on which the last can in good seasons be grown. The spring crops are chiefly barley, wheat, *beḡhar* (a mixture of barley, peas, &c.), and, when all else fails, *tará* (an oil plant). In the winding *jhíl*

¹ Vide *supra* (Part I.), p. 19.

belt the autumn produce is almost entirely rice, chiefly *mumt*, often followed, on the higher fields, by a second crop of barley, wheat is rarely sown on the *mumt* land. The remote lands near and round the hamlets grow wheat, barley, and here and there 'chin cane; but the *gur* of the cane grown on this and the *Lhaddar* tract is considered inferior in quality to that of the *bhâr*, not so clear in colour and not so sweet.

On the *khaddar* the cultivation is chiefly *rabî*. There is rice too, and a good deal of 'chin cane, but wheat and barley are the principal products. There is also, what is not seen in other parts of the country, a considerable area cropped with oats, which the people call *ja*. The harvest on the *khaddar* is late on the *bhâr* it is early.

At the settlement under Regulation IX. of 1833, the area now included in Hasanpur was parcelled out among seven different *parganahs*, viz., Ujhâri, Bachhrâon, Tigrî, Hasanpur, Dhâkâ, Dhahârsî, Sirsî, and included 503 revenue-paying (*Lhâlâ*) with 47 revenue-free (*mudâ*) villages, in all 550, with an area of 291,877 acres. The revenues for the four periods preceding the settlement of 1848 have been already given in the district notice. The assessments of the first and second periods were almost identical. The quadrennial settlement gave an increase of 41 per cent., and the quinquennial average (1838-42) is higher by 80 per cent. than the quadrennial assessment. The total enhancement of revenue from 1803 to 1842 was Rs. 64,083, or 85 per cent. in 38 years.

Mr Money originally fixed the revenue demand at six tenths of the deduced rental, but large reductions were ordered, the final assessment being Rs. 1,80,933. Minor changes, such as loss by diluvion and increase by alluvion and resumptons, brought the total revenue demand current in 1879 (before the new settlement) to Rs. 1,82,219. From 1848 to 1878, a period of 35 years, coercive measures were required in only 21 out of a total of 894 *mahals*. During the same period transfers of revenue-paying properties took place to the extent of 187,901 acres, or more than two fifths of the parganah, including 75 entire villages and parts of many others. From the prices realised at sales it appears that the value of land in Hasanpur more than doubled and the value of agricultural produce rose about 90 per cent. [See further *supra*, pp. 91-101.]

The greater part of the parganah is owned by Muhammadans. The Hindu properties are divided out amongst a variety of separate castes and families; so that Muhammadans are the really influential class in the parganah. The statistics of the recent

Proprietors.

settlement show that the Muhammadans had nearly one-half of the parganah entirely in their own hands, while the Hindus had not quite one-third. There is, moreover, no great Hindu landlord body to match the Shaikhs on the Muhammadan side. The Tagas, Thákurs, and Játs, who are at the head of the Hindu proprietors, hold a good deal less than the Shaikhs; they are as a rule ignorant, backward, and unrefined, and such little influence as they have is purely local. The Gosáin's property is noteworthy. It is of very old standing, dating back, it is said, from the Hindu supremacy. Apparently the Nawáb Wazír was kind to the sect, then represented by Mán Ban. The Nawáb Wazír added some *muáfis* to the property, and probably secured the weight of Mán Ban's influence in this distant limb of his province. Any influence which the Gosáins may have once had, social or religious, has long since vanished. Among the Muhammadan landlords the principal are the Bachhráon Maūlavís, Kázís, and Mullás (Chaudhrís), the Patháns of Hasanpur and of Rámpur, and the Mullás of the south. The real landed gentry of Hasanpur are the resident Shaikhs and Patháns. Their authority is respected by the tenantry, and their rule is of the rude paternal type. They are exacting in their demands, often harsh indeed, but they are better landlords than the Saiyids of Amrohá. The prevalent proprietary tenure in Hasanpur is the *zamíndári*.

The rents of the parganah are almost entirely paid in kind. There is an area of 9,117 acres held in *str*, and 2,699 acres in *khudkúsh*, by the zamíndárs; in all 11,816 acres, or 10.03 per cent of the present cultivated area of the parganah. Deducting this, there remains a tenant-held area of 105,248 acres. Regarding the tenantry Mr. Smeaton writes:—

“The Hindu cultivating community holds six times more land and is nearly six times more numerous than the Muhammadan. The majority of the Hindu peasantry are of the lower castes, and the Muhammadan tenantry are chiefly Mullás or Nau-Muslims. The peasantry are living, virtually, in a state of serfage. Generally speaking, as long as the tenant submits unconditionally to the will of his landlord, does not hanker after independence, does not seek to have his rent commuted into money and cultivates his holding diligently, he may live in peace, keep his free grazing, use (but not sell) the timber on the waste, and cut as much thatch as he needs for his house and sheds. But the moment he seeks to assert his independence, dares to aspire to money rents, or to claim grazing, timber, or thatch as his right, the landlord looks on him as a renegade and seldom fails to crush him.”

Hasanpur—Town in tahsil Hasanpur, lies on the plain 5 miles east of the Ganges and 33 miles west of Moradabad. Latitude $28^{\circ}43'28''$ N; longitude $78^{\circ}19'25''$ E. The populations by the censuses of 1853, 1865, and 1872 have already been given in the district notice. By the census of 1881 the area was

126 acres, with a total population of 9,142 (4,517 females), giving a density of 72 to the acre. The Hindus numbered 4,168 (2,041 females); Musalmáns 4,964 (2,478 females), Obstruans 15 (3 females) The number of inhabited houses was 1,156

Patháns of Hasanpur formerly furnished numerous recruits for cavalry regiments, but since the mutiny they have chiefly confined themselves to agriculture. The town derives its name from Hasau Khán, otherwise called Minbárák Khán, who founded it in 1634, after ousting the Gosáíns who previously owned the place. Its four wards are Kot, Hiranwála (the deer hunters), Lálibágh, and Káyathán. Public buildings:—tahsil, first-class police-station, post-office, and tahsil school; 12 mosques (two old) and 10 temples. Hasanpur has scarcely any trade or manufactures, being an agricultural town of merely local importance. Its watch and ward is provided for by taxation under Act XX. of 1856

During 1860-61 the house-tax thereby imposed, together with a balance of Rs. 369 from the preceding year, gave a total income of Rs. 1,878. The expenditure, which was chiefly on police (Rs. 789) and conservancy (Rs. 443) amounted to Rs. 1,644. The returns showed 3,772 houses, of which 1,661 were assessed with the tax; the incidence being Rs. 0-14-7 per house assessed and Rs. 0-3 per head of population

Hasratnagar Garhi.—Agricultural village in tahsil Sambhal, 21 miles south from Moradabad and 8 miles north-east from Sambhal. Latitude $28^{\circ} 37' 30''$; longitude $78^{\circ} 48' 0''$. Population 2,412 (1,184 females).

Jahtauli.—Village in tahsil Hasanpur, two miles west of the Hasanpur-Rájpura road, at a distance of 40 miles from Moradabad and 8 from Hasanpur. Latitude $28^{\circ} 38' 5''$; longitude $78^{\circ} 16' 52''$. Population 2,010 (925 females).

Junahá.—Village in tahsil Bilárá, 25 miles south from Moradabad and 11 south from Bilárá, on the Sambhal and Chandaul road. Latitude $28^{\circ} 28' 45''$; longitude $78^{\circ} 46' 45''$. Population 2,023 (990 females). A market is held here on Sundays.

Kaithal.—Village in tahsil Bilárá, 27 miles from Moradabad and 18 from Bilárá, on the road to Islámnagar. Latitude $28^{\circ} 25' 45''$; longitude $78^{\circ} 49' 0''$. Population 8,095 (1,445 females). The village was founded by Rajputs, but is now inhabited by all classes. It contains some good gardens and fruit trees.

Kánt.—Town in tahsil Amrohá; 17 miles N. E. from Amrohá and 17 miles N.-N. W. from Moradabad. Latitude $29^{\circ} 3' 30''$; longitude $78^{\circ} 40' 15''$. The populations by the censuses previous to 1881 have already been given in the district notice. By the census of 1881 the area was 126 acres, with a total population of 6,936 (3,460 females), giving a density of 55 to the acre. The Hindus numbered 4,078 (1,989 females); Musalmáns 2,851 (1,468 females).

Jains 7 (3 females). The number of inhabited houses was 1,212. Kánt is also known by the name of Mánagar (from Mán, a Bishnoi), and has seven wards as follows:—Ghosípara, Pirthíganj, Fakírganj, Chauk Bázár, Patáganj (the fencing quarter), Pattíwála, Bishnúpara. Public buildings:—Mission schools and police outpost, 4 mosques, and 8 temples. It is noted for its manufacture of cotton cloth, in which there is a large local trade. Market days are Mondays and Fridays. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 139 from the preceding year, gave a total income of Rs. 1,468. The expenditure, which was chiefly on police (Rs. 738), and conservancy (Rs. 330), amounted to Rs. 1,243. The returns showed 2,236 houses, of which 1,795 were assessed with the tax the incidence being Re. 0-11-10 per house assessed and Re. 0-3-0 per head of population.

Kundarkhí—Railway station and large village in tahsíl Bilarí, 11 miles from Moradabad and 4 from Bilarí. Latitude $28^{\circ}-41'-0''$; longitude $78^{\circ}-49'-45''$. Population 4,218 (2,093 females). The ancient name is said to have been Kundangarh, after Kundan Gír, a Gosáin. Ahírs are said to have expelled the Gosáins and given the village its present name; they were in turn ousted by Thákurs, who still hold most of the lands. Saiyids hold also a certain proportion. The village comprises seven *pattis* or shares and four wards. The wards are:—Sádát Bázár, Hakím Nuruth, and Káyathán; and the seven *pattis* are:—Chaudharí, Hábib-ulla, Saiyíd Zabúr, Teor, Jálápur, Basera, and Jaitpur. There is a third-class police-station here. An annual fair is held near the village in honour of Más'úd Sálár Ghází, whose tomb is at Bahráich, and whose spirit is popularly believed to reappear (Dowson's Elliot, III, p. 362). He was one of the heroes of Sultán Mahmúd Subuktigin. A half-legendary, half-historical account of him is given in the *Mirát-i-Mas'údí* (see Dowson's Elliot, II, p. 513). The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 958 from the preceding year, gave a total income of Rs. 1,150. The expenditure, which was chiefly on police (Rs. 400), public works (Rs. 390), and conservancy (Rs. 200), amounted to Rs. 1,096. The returns showed 1,450 houses, of which 743 were assessed with the tax the incidence being Re. 1-1-2 per house assessed and Re. 0-8-0 per head of population.

Maináther.—Small village in tahsíl Bilarí on the Moradabad-Sambhal road, at a distance of 11 miles from each of those towns. Latitude $28^{\circ}-41'-45''$; longitude $78^{\circ}-44'-15''$. Population 434. Has a third-class police-station.

Majholá.—Village in tahsíl Sambhal, one mile south of the Chandauf-Bahjoi road. Latitude $28^{\circ}-24'-30''$, longitude $78^{\circ}-43'-45''$. Population 2,227 (1,071 females). Chiefly owned by the rája of Majholá (*supra*, p. 66).

Majhola (or **Majhoola**).—Name of an extinct parganah now included in tahsil (and parganah) Sambhal 41st in the list of *mahals* in sarkár Sambhal in the *Ain-i-Akbari*.¹

Manpur.—Village in tahsil Moradabad 10 miles from the capital town, on the Moradabad Káladungí road. Population 408 Has a third-class police-station and a district post-office.

Manpur Pattí.—Village in tahsil Moradabad, 18 miles from Moradabad, near the Rámanga river Latitude 28°-56'-40" longitude 78°-56'-18" Population 738 (351 females)

Moradabad.—North-eastern tahsil (and parganah) of the Moradabad district is bounded on the north by Káshipur, on the east by the Rámpur State (parganahs Súár, Rámpur and Patwáí), on the south by the Rámpur State (parganah Sháhábád) and Bilárí, and on the west by Sambhal, Amrohá, and Thákurdwára. The total area in 1881-82 was 312 14 square miles, of which 204-20 were cultivated, 66-53 cultivable, and 41-40 barren The area paying Government revenue or quit rent was 277-44 square miles (178-61 cultivated, 61-74 cultivable, 37-09 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water-advantage, but not water rates), was Rs 2,61,786; or, with local rates and cesses, Rs 2,97,170. The amount of rent, including local cesses, paid by cultivators, was Rs 5,87,563

According to the census of 1881, the tahsil contained 307 inhabited villages of which 70 had less than 200 inhabitants; 113 had between 200 and 500 92 had between 500 and 1,000 26 had between 1,000 and 2,000, and 4 had between 3,000 and 5,000 The towns containing more than 5,000 inhabitants were Moradabad (67,387) and Minghalpur (5,277). The population was 281,863 (110,207 females), giving a density of 743 to the square mile Classified according to religion, there were 184,209 Hindus (62,471 females) 98,616 Mussalmáns (47,377 females) 162 Jains (66 females); 727 Christians (271 females); and 149 others (32 females).

The tahsil, as it now stands, is a tract of land of irregular shape, broad at the south, where it joins the parganah of Sambhal and Bilárí, and narrowing gradually, as it runs up northwards between the Nawáb of Rámpur's territory on the east and the parganahs of Amrohá and Thákurdwára on the west. Five villages—Píplí Náok, Chandupura-Sikampur, Lodbipur Náok, Darbáíl, and Burhí Darhíál—lie a

little to the north-east of the parganah, being separated from the main tract by part of the Nawáb's territory. The Rámgangá intersects the parganah in its broadest part, running from north-west to south-east. It joins the Kosi near the south-east boundary. The latter river touches a few of the villages in this part of the parganah and two of the detached villages above mentioned, *viz.*, Darhál and Búrhi Darhál, in the north. The parganah is separated from that of Thákurdwára, along the greater part of its western side, by the Dhelá, which, leaving the boundary at Bhojpur, runs into the Rámgangá a few miles to the north of Moradabad. The Rámgangá, Kosi, and Dhela rivers all more or less influence the land adjacent to them. The Rámgangá, especially, has large plains of low-land on either side, which are subject to fluvial action and vary continually, both in area and the quality of their arable land, with every change in the river's course. Minor rivers are the Gúngan in the south-west of the parganah, and the Bah (or Babalá), which runs along the Nawáb's boundary on the east. These two rivers have fixed beds, and do not affect the lands on their banks to any important extent. The Gangan, however, has at times a considerable flood, and the embankment of the Oudh and Rohilkhand Railway, by preventing the flood from spreading over as wide an area as it formerly did, has caused some damage to several villages. The Bah is used for irrigation purposes, and if properly utilized would be of great advantage to many villages. At present all the dams, without exception, belong to the Rámpur people, and our villages depend for their supply of water to some extent on the caprice of the Rámpur officials, who naturally look to the interests of their own villages first. There are several small streams, such as the Rajherá, the Nachná, and Khabrá, which carry the drainage from the north down to the Rámgangá. They need no particular mention. Beyond causing a small addition to the barren area, and affording in places a scanty supply of irrigation, they are of no importance.

The soil of the parganah is of a very varied character. There are two well-marked *bhúr* tracts: one running along the west of the broad base of the parganah, from the high lands of Agwánpur through Páekbara to Nagla Nidár, the other lying above the Bah on the eastern boundary of the base. Elsewhere the soil changes continually with the level, tending to clay in the hollow and lowlying lands, and being more or less mixed with sand in the higher parts. It is, on the whole, decidedly fertile in character, and admits in most places of the construction of earthen wells, the water being seldom more than 13 feet or less than 8 feet from the surface. The wells are almost invariably worked with the lever (*dhenklí*).

The present parganah (conterminous with the *tahsil*) of Moradabad was constituted in 1848, immediately after the settlement made

Fiscal history

by Mr Money under Regulation IX of 1833. It was

formed out of portions of the old parganahs of Sarkara (167 villages), Moradabad or Chaupals (96), Mughalpur (17), Kundarkhi (9), Amroha (2), and Thakurdwara (4). Besides these, there are 25 *mudfi* villages not included in the old parganah statements. The assessments of former settlements, obtained by adding the demand of each *mahdl*, have been given in the district notice. The assessment at the tenth and last settlement showed a rise, roughly speaking, of 80 per cent. on the former demand.

During the term of the previous settlement the average price of land per acre rose from Rs 4-10-5 in the first ten years after the settlement to Rs 6-10-4 in the second, and to Rs 12-5-3 in the third, but no less than 40 per cent. of the area (excluding confiscated lands), carrying 48 per cent. of the land-revenue, changed hands during the thirty years (1848-78). This concurrence of an increasing value of land with an increasing area transferred is singular, but may be accounted for by the character of the Muhammadan landholders, and the greater facility of getting money on the security of land than existed formerly. There are very few high-caste brotherhoods and very few hereditary zamindars of influence, and the disappearance of the *padshah zamindars* seems not to be regretted. [See further *supra*, pp. 94-104.]

The custom of paying rent in kind is still common in this parganah.

Rents.

The system in general use is actual division of the grain,

or *bata*, and has been sufficiently described in the district

notice. Sugar, cotton, *makka* and *charr*, as well as all garden produce, pay rent in cash. In many of the *bata* villages there is a custom by which cash rates, usually at the rate of Re 1 per *kachcha* bigha, are paid on a certain number of bighas, generally limited to five, for each plough the tenant possesses. In these cases the tenant is permitted to select the land for which he chooses to pay at cash rates, and as a matter of course he selects those fields which will bear the best crops. But the usual form in which cash rents are found is that of an all-round rate on the *kachcha* bigha, of which there are 6-4 to the acre. Very little enhancement of rent had been made up to the time of the recent revision of settlement, chiefly owing to the large area for which rents in kind were paid.

The ordinary tenure is *zamindari*. The Muhammadan zamindars are the most

Proprietors: their classes
and tenants.

prominent and influential, but most of the landowners are absentees, many living in the towns of Rampur or

Moradabad. They manage their villages, sometimes through the headmen

100 W 100

FILE PHOTO

1000 Yards (1000 Yards) (Under Construction)

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(*padhán* or *mukaddam*), but generally through agents, and, to some extent, through lessees. The condition of the peasantry of the *parḡanah* compares unfavourably with that of the same class in the Doáb, but the zamíndárs are in a better position, almost all having been for years in the receipt of large profits under the *batái* system.

Moradabad.—The head-quarters of the district of the same name, lies on the right bank of the Rám-gangá river, in north latitude $28^{\circ}-51'-6''$ and east longitude $78^{\circ}-48'-35''$; at a distance of 383 miles (by rail) from Allahabad, and 64 (by road) from Naini Tál. The populations by the censuses previous to 1881 have already been given in the district notice. By the census of 1881 the area was 727 acres, with a total population of 67,387 (32,803 females), giving a density of 92 to the acre. The Hindus numbered 32,609 (15,309 females); Musalmáns 34,383 (17,349 females); Jains 141 (56 females); Christians 202 (69 females); and those of other religions 52 (20 females). The number of inhabited houses was 11,080

The following is a statement of the principal occupations in the municipality (excluding cantonments):—¹

(I) Persons employed by Government or municipality 510; (III) ministers of the Hindu religion 247, ministers of the Muhammadan religion 47, (IV) barristers and pleaders 50, (V) *hakím*s (native physicians) 43, (VIII) musicians 425; (IX) school teachers 144, (XI) inn-keepers (*bhatyára*) 83, (XII) domestic servants 1,026, (XIII) money-lenders and bankers 160, money-changers 108, brokers 113, commercial clerks 371, small ware dealers (*bisáti*) 96; (XV) pack carriers 79, carters 340, palanquin keepers and bearers 152, (XVII) porters 617, messengers 601, (XVIII) landholders 508; landholder's establishment 82, cultivators, and tenants 1,284, gardeners 311, agricultural labourers 86, (XIX) horse-keepers and elephant drivers 141, breeders of and dealers in sheep and goats 51; (XXVII) carpenters 293, bricklayers and masons 327; (XXIX) cotton-carders 161, weavers 1,118, calico printers and dyers 124, weavers and sellers of carpets 244, cloth merchants (*bazárs*) 182, tailors 347, washermen 254, barbers 411, rope and string makers and sellers 54; (XXX) milk-sellers 135, butchers 75, corn and flour dealers 596, confectioners (*halwái*) 180, green-grocers and fruiterers 193, itinerant victuallers (*khánc̣hawála*) 67, rice-huskers 195, grain-parchers 95, tobacconists 79, betel-leaf and nut sellers 44, condiment dealers (*pansárs*) 124, preserve and pickle sellers 54, (XXXI) tanners and leather-workers 392, leather-dyers 87, (XXXII) manufacturers and sellers of oil 85, timber, wood, bamboo, and thatching grass sellers 77, makers of grass screen (*sirki*) 50, grass cutters and sellers 176, (XXXIII) lime-burners and grinders 56, brick-makers 58, excavators and road labourers 62, sweepers and scavengers 424, earthenware manufacturers 246, water-carriers 317, gold and silver smiths 229, gold and silver lace makers and sellers 68, tinmen (*kaldigar*) 106, braziers and coppersmiths 809, blacksmiths 158, (XXXIV) general labourers 1,282, persons in (undefined) service (*naukars*) 2,228, pensioners 102, (XXXV) beggars 603.

The ridge on which the town is built forms the right bank of the Rám-gangá and is twenty to thirty feet above the river bed. To the west of the town, and separated from it by the

¹ Roman numerals indicate the classes in the census returns.

jail, are the cantonments and civil station amongst luxuriant trees, and the verdure which prevails at all seasons of the year gives a pleasing aspect to the city and its vicinity. The town is traversed from west to east, with considerable windings, by a metalled road which is a continuation of the one between Moradabad and Meerut. From Sambhal on the south west, and Obandaul direct south, roads unmetalled but raised and bridged lead to Moradabad and join at a stream (the Gāngan) about four miles from the town. At two miles out the railway is crossed, and the road is metalled from that point into the city. To the east of the city, at the northern and southern extremities, two roads branch off, the lower one to Bareilly through Rāmpur, and the upper one to Kālādūngī and Naini Tāl. The metalled approaches of the Bareilly road have, however, been washed away by constant floods for about half a mile on either side of the river, and it is now commonly reached by a (metalled) diversion road, leaving the Naini Tāl one (itself originally a diversion as explained below) at the third mile, and connecting with the Bareilly road at the 7th mile, immediately south of the Rajhera bridge. The remaining distance to Bareilly is metalled. In the Naini Tāl direction, the original (unmetalled) road used, about the year 1860, to leave the city at the north west corner, to run northwards along the west bank of the river for some $2\frac{1}{2}$ miles, and to cross the Rāmgangā at its junction with the Dhulā, opposite the village of Sihāl. From thence it struck in a straight line to the north-east. But a few years afterwards, when portions of the old Naini Tāl road were being metalled, a diversion was made off it, which runs from the 7th mile out to the Jāmi' Masjid ferry (*ghāt*). This ferry is opposite the centre of the city, and is where the majority of people now cross in going to Bareilly, Naini Tāl, or Kāshīpur. A bridge of boats is kept up at most seasons of the year, and a large ferry boat during the height of the rains. Thus travellers for Naini Tāl now cross at the Jāmi' Masjid, and drive along the metalled diversion road (passing, at three miles out, the Bareilly diversion road) till they strike the old Naini Tāl road near the village of Sirawān Gaur. The Naini Tāl road, understanding it thus, is metalled right through up to Kālādūngī, with the exception of portions of the 2nd and 3rd miles, which were washed away by the floods of 1880. The remainder of the old road (*viz.*, from Sirawān Gaur to the river at Sihāl, and beyond it to the city) has been left unmetalled. There are a ferry and ford at Sihāl. Here branches off, west of the Naini Tāl road, the road (unmetalled but raised and bridged) to Kāshīpur and Rānikhet, and at the side of this it was at one time proposed to construct a light railway. Some land was taken up for the purpose, but obstacles were found to exist, and the project was finally abandoned, about the year 1875. The Kāshīpur road thus connects with the Naini Tāl one, but

there is a country track on from Sihāl down the east bank of the Rāmghangā to the new diversion : and of course the diversion can be reached by going back to Sirswān Gaur. The Thākurdwārā road, which is unmetalled and only partially raised and bridged, branches from the Kāshīpur road at Bhojpur, five miles from Sihāl, crossing the Dhelā stream there. Almost parallel with the road from Moradabad to the Sihāl ford, but further west, runs the Bijnor road, which, although also unmetalled (except for one mile out of Moradabad), is raised and bridged throughout. A short way out there branches off a third-class road, which crosses the river by ford at Mughalpur; and runs through Dilārī to Thākurdwārā. Lastly, the Amoliā (unmetalled) road branches off from the Moradabad-Meerut road at a village (Pāekbarā) about seven miles west of Moradabad. There are thus nine roads that converge towards the town; although only six actually enter it. But the great artery for communication with the rest of the province is the railway. At present Moradabad is the most northern point of Rohilkhand to which the railway runs, but a further extension of the line is now under construction through the Bijnor district towards Sahāranpur.

The Collector's offices and the civil courts are at the north-west corner of the city, a short way outside cantonment boundaries.

Public buildings. The other public buildings are the tahsīlī, police-station; dispensary, the tahsīlī and high schools, and the literary institute, styled the British Indian Association, which has a reading-room and a museum. This association was founded in the year 1868, and has continued under the care of Mir Imdād 'Alī, C S I. It is located in a handsome building in the centre of the city, commonly known as the Municipal Hall. Besides the Government schools; there are the American Methodist Episcopalian Mission schools, opened at various dates between 1860 and 1880, and comprising the following establishments:—one Anglo-vernacular boys' school, teaching up to the third-class or middle standard, with 156 boys on the roll; one branch school (upper primary) with 115 on roll, 7 small primary schools, teaching 125 boys in all; one girls' boarding school (upper primary) teaching English, with 105 on roll; 14 girls' day-schools (primary) teaching 300 in all. The principal of these was formerly a high school, but the upper classes were withdrawn, as there is a government high school in the town. This last has a fine building, well situated on high ground commanding the river, close by the Jāmi' Masjid ghāt. The private schools are numerous, but their present number cannot be exactly stated. There are said to be about 60, including a Sanskrit and Arabic school.

The hospital buildings and native dispensary are situated in the main street of the city opposite to the American Mission Church, with the tahsil on the right and the town hall on the left. The buildings are in a good state of repair, but scarcely adequate to the present wants of the institution. The daily attendance of patients is on an average 185 out-door and 42 in-door. The large number of operations for eye-diseases, amounting in 1878 to nearly 1,000, and in 1881 to nearly 500, is remarkable. The dispensary mainly depends for its support on the municipality and on voluntary contributions, the former contributing Rs 100 per mensem. The munificence of a private individual, Rani Kishori Kinnwar, a Jât lady, has recently provided a poor house and masonry wall near the railway station at a cost of Rs 10,000. The poor house is a white gabled building of considerable extent, which is conspicuously visible on the right hand on entering the city by the Meerut road. It was opened in the spring of 1881. The building contains accommodation for 100 paupers, and also a leper establishment.

The following description¹ of the native town may be of service in connection with the annexed plan. The principal thoroughfares of the native town are traversed in passing from the Jâmi Masjid to the Bijnor road. After passing through some insignificant buildings, the road from the Jâmi Masjid, trending westward enters and becomes the Faizganj Bâzâr. This extends for about half a mile farther, and then merges into the Mândi bâzâr, a very populous and stirring quarter. At the western end of this the Ganj Kalân Bâzâr strikes into it from the north. Turning up Ganj Kalân the mission church, the tahsil and the municipal hall are successively passed, and, shortly afterwards, the jail on the left hand and the post-office on the right. By this time the traveller is on the Bijnor road, which continues through cantonments to the north west. There is another broad road called Princes' road from the Jâmi Masjid, leading through the outskirts of the city, south of Faizganj, to the railway station; but it is little frequented. It passes first through mahalla Mughalpura, and in mahalla Pirghaib there is a branch road which runs northward, parallel to and west of the Ganj Kalân bâzâr. Following this road, we pass through a large enclosed market-place (*ganj*) belonging to Râni Kishori Kinnwar. The road then leads us behind the tahsil and the municipal hall, and as we pass the latter, we have, on our left, the newly constructed street leading to the railway. The road now

¹ Kindly supplied by Mr. L. M. Thornton C.S. The plan was prepared in the office of Major Harrold, B.E., Deputy Surveyor General, Survey of India and is a reduction from the large survey map. (Only a small proportion of the names of the mahallas could be shown without unduly crowding the plan.)

leaves on the left the Government distillery enclosure, and, passing through muhalla Kanjri Saifi, merges, at a considerable angle, in the high road to Meerut. The Meerut road has also a straighter continuation, which traverses some unimportant parts of the city and then strikes upon the Ganj Kalan bazar.

The quarters (*muhallas*) into which the native town is divided are exceedingly numerous, the exact number at present being returned at 110. These ancient divisions are of service on such occasions as the taking of a census, and may be of use in internal municipal arrangements. The chief interest attaching to them is the light occasionally thrown upon the local history of the town by the names they bear. To give a complete list, with the derivation of each name, would, however, occupy an amount of space out of proportion to their importance. It will suffice to mention a few of the more interesting names. Asalatpura refers to a former governor; Bāra Shāh Safa to a local saint who lived here 150 years ago, Bādshāhi Masjid to a mosque built by a servant of the emperor Muhammad Shāh, Bazār Diwān Kāsh Mal to the minister of Dúndi Khān, the Rohilla, who founded it; Gulshahīd to a saint (or martyr) of that name; Jamī' Masjid to the builder Rustam Khān; Kāgbazī muhalla to the occupation of the former residents; Mahb-ullahganj to Mahb-ullāh, a son of Dúndi Khān, Tabela to the existence of a stable said to have belonged to Saiyid Ahmad, a commander in Muhammad Shāh's army. Many of the names, such as Strachey-ganj, Sital Das, Kishn Lal, are taken from former officials or residents; others, such as Tamboli, Thathera, Tambakúwala, have an equally self-evident origin.

The site of the city is naturally well-drained into the Rāmgangā, which runs immediately to the east of it. Great improvements have been effected since 1868, when the Sanitary Commissioner (Dr. Planck) wrote of it as the only large city in these provinces which had no system of conservancy. So much was done in the succeeding seven years that in 1875 Dr. Planck wrote.—“It is an improving city—indeed is so much improved since 1868 as to be hardly recognized as the same. The quite recently made highway from the city to the railway station has contributed to this change. With the change in appearance has come a considerable change for the better in its sanitary aspect—cleanliness prevails everywhere about the city site, a sufficient conservancy establishment being employed.”

The health of the town is in normal years good, but of late the general fever and cholera epidemics have not spared Moradabad. The death-rate per

thousand for the municipality from these diseases in 1880 was, cholera 57, fever 158, the total death rate from all causes being 3856,¹ which is, however, below the average rate of that year (3787) for the 107 municipalities of the North Western Provinces and Oudh. The death rate for the cantonments was only 531 in 1880 and 715 in 1881.

The water supply is chiefly derived from wells, which are said to be numerous—no fewer than twelve new ones having been made in 1880-81—and the water is pronounced to be generally good. Dr Whitwell analysed the waters of the station in July, 1869, and reported on them favourably, with the important reservation that, “owing to their proximity to the buildings, there was much reason to fear that they might become deteriorated.” The water used in the barracks is drawn from wells close to the barracks themselves and is said to be very good.

A few monumental stones mark the spots where Hindu widows are said to have committed *sati* in bygone days and these, said to belong to the Katheria Rajputs, are all that we find in the town of ancient Hindu remains.

The Muhammadan period, however, has left a few relics, among which the most important is the fort, or rather the ruin of it that now alone exists. The traditional story of its foundation by Rustam Khán mentions a double human sacrifice which he is said to have offered to the Rámangá. The river, personified as a goddess is credited with having appeared to him in a dream, and with having indicated the mode in which the foundations of the fort could be saved from the wearing away which up to that time they had suffered. The remedy thus prescribed was the propitiation of the goddess by the sacrifice of a boy and girl, which the legend says was forthwith done. Although more than 250 years have elapsed since it was built, the portion of the wall facing the river is still standing, while the rest of the building is in ruins—sufficient proof to the credulous of the efficacy of the ceremony. This same Rustam Khán is credited by another tradition with burying alive the female portion of his family in a vault near the river on the occasion of his proceeding on some expedition. The Jami (vulgarly Jumma) Masjid is also said to have been built in Rustam Khán's time, and the date of this event, according to a Persian inscription on a slab fixed in the wall, was 1041 A. H. (1631 A.D.)

¹ In the last report of the Sanitary Commissioner (for 1881) the death rate is given as 25.12 for the year ending 31st December 1881 but this rate has apparently been calculated on the 2,347 given in the report as the total of civil station cantonments, and municipality. This rate cannot therefore be compared with that given in text which was calculated on municipal population only.

The following is a romanized version of the inscription :—

*Na būda dar Murādābad masjid,
Ki bud bas kufir o-Hindu dar ānjā,
Shah-i-'ādil Shahāb-ud dīn Ghāzī,
Ba Rustam Khān 'atā formud anrā,
Binā formūd 'ālī qadar khōnī,
Dar ānjā masjid-e ra nā o zebā,
Binā e dīn-i khudrā kard muhlam,
Ba dunvā dīn-i-khudrā kard bālā,
Pai tārtkh-i o har nuhta-dānī,
Shuda dar bahr-i-fikr az 'ub'-i ra'nā,
Zu dāndyān yake zān bahr-i-mā'nī,
Bisun āward lūlūyi-musaffā,
Darakhshanda durre'n ast bi-shunau,
Za shdrī na az khizr o masīhā,
Ki Rustam Khān za aīūf-i-aldhī,
Binā e khāna-e-dīn kard bālā*

Freely translated, this informs us that, when Shāhjahān (described in the inscription by his surname Shahāb-ud-dīn ('the Star of the Faith')) bestowed the government of Moradabad upon Rustam Khān, the latter was concerned to find there was no mosque in the town, but that the latter was thronged with Hindus and infidels. To remedy this sad defect, and in proof of his spiritual devotion, he had this mosque built. The latter part of the inscription gives the date, after the *abyad* method.

The remaining buildings of ancient date may be briefly noticed. A tomb of Nawāb Azmat-ullāh occupies a place in a garden that belonged to his family in muhalla Nai Basti. The houses of Dūndī Khān, the Rohilla chief, who at one time ruled here, and of his *dīwān* (prime minister), both built during the Rohilla period, are still standing. The tomb of Asābat Khān, and the shrine of Shāh Bulākī, a dāvesh who is honoured with an annual festival, deserve a passing notice. So perhaps do the house of Chundhri Mahtāb Singh, governor (*nāzim*) of Moradabad under the Wazīr of Oudh, now owned by the Nawab of Rāmpur, and the house, market (*ganj*), and garden of Khushhāl Rāe, who was rewarded for services rendered to the British Government during the inroad of Amīr Khān.

Moradabad is rich in newspapers and printing presses, having no less than ten of the latter in 1881. Both are known by high-sounding titles, some of which when translated seem strange to English ears. Among printing-presses we have 'Source of the Sciences' (*Malla'-ul-'ulūm*), 'Gardens of light' (*Riyāz-i-nūr*); among newspapers 'The Eternal tablets' (*Akhbār-i-la'uh-i-Mahfūz*), 'The light of the press'

(*Dur-ul-Akhbar*); these may suffice as specimens. The full list would probably be obsolete before it was published, as the life of a native newspaper is precarious indeed.

The best known of the manufactures of this town is the metal work, of which Dr Birdwood gives the following description in his *Hand-book* —¹ “At Moradabad tin is soldered on brass and incised through to the brass in floriated patterns, which some times are simply marked by the yellow outline of the brass, and at others by filling in the ground with some black composition of lac, after the manner of Niello work. Similar work in the shawl pattern style is sometimes seen from Kashmir. Vases, plates, and, in fact, articles of almost every conceivable shape are made in this handsome work, which, when it is better known in Europe will doubtless secure a larger demand, while the present export is not inconsiderable.

It formerly derived encouragement only from government officials and a few wealthy natives who procured specimens through local agents. A great impetus, however, has, of late years been given to the manufacture, the value of the brass imported into the town during 1880 for the manufacture of this ware being rather over a lakh of rupees. Mr Alexander thinks that the revival dates “from the time when the ware has been commonly manufactured with a dark ground of lac instead of being made only in brass and tin. Formerly the process consisted simply in making up the brass, which is received from Calcutta in large sheets, into the shape required, coating it with tin much in the way that saucepans are plated in this country, and then cutting out the pattern so as to show it in the brass, appearing through the tin plating, or leaving it in tin on the brass ground. Lately the other system which had before fallen into neglect, has been revived, and a thin layer of black lac is put on, which being scraped off throws out the pattern in lines or figures of tin and brass.” Several thousands of persons now earn a living by this work, which ten years ago only employed hundreds. Chintzes and cuttoo cloths are manufactured in the city, chiefly for local consumption. The process of manufacture has already been described.²

The trade of the town has been sufficiently described in the district notice, and all that need be here mentioned is the results of registration at the municipal outposts. From the official statement we find that in 1881-82 the imports consisted mainly of grain (1,08,907 maunds), refined sugar (3,338 maunds), unrefined sugar (47,178 maunds), gah (Rs 1,11,085), other articles of food (Rs 65,721), animals for

¹Hand-book to the British Indian Section Paris Universal Exhibition, p. 63 (second edition).

²Supra pp 126-27

slaughter (45,212 head), oil and oilseeds (15,559 maunds), charcoal (11,900 maunds), building materials (Rs. 65,329), drugs and spices (Rs. 88,812), tobacco (3,032 maunds), European cloth (Rs. 2,72,081), native cloth (Rs. 2,02,305), and metals (Rs. 1,73,918).

The municipal committee of Moradabad consists of eighteen members, of whom six sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re. 0-10-3 on net receipts (i.e., after deducting refunds) per head of population. The total income in 1881-82 was Rs. 61,098 (including a balance of Rs. 2,900 from the previous year). The total expenditure during the same year amounted to Rs. 55,619, the chief items of which were collection (Rs. 4,495), original works (Rs. 2,915), repairs and maintenance of roads (Rs. 9,745), police Rs. (11,433), charitable grants (Rs. 3,503), conservancy (Rs. 7,847), and miscellaneous (Rs. 12,009).

The ancient name of Moradabad was Chaupala, as the original town was formed by joining the habitations of the four villages Bhadaurá, Nawábpura, Mánpur, and Dehrí. These still exist, but the city has, since Rustam Khán's time, chiefly extended in Nawábpura, where are the ruins of Rustam's fort and mosque already described. Everything of interest in the local history has probably been told in the district notice.

The civil station of Moradabad lies, as already stated, to the west of the city and extends from the race-course, a large circular expanse of turf on the north-south-west until it almost touches the Meerut road, the furthest building in that direction being the cemetery enclosure. The greater part of this distance is within cantonment limits. Cantonments are divided by the Bijnor road running to the north-west, and are connected at the south-west end by metalled roads with the Meerut road and the railway station. The railway station, situated outside the cantonments, is one of considerable military importance, and has ample platform accommodation for embarking or landing troops. The Government telegraph office is in cantonments. The other public buildings in the civil station and cantonments are the church, the cemetery, and the club. The church stands at the northern end of the station, on the verge of the race-course. The cemetery is at the opposite extremity of the station. Nearly opposite the latter is the club, which comprises a library, billiard-room, bath-house, racquet-court, and a small extent of ground for out-of-door games and a garden.

Mughalpur or Moghalpur (also called Aghwānpur) —An agricultural town in tahsil Moradabad 8 miles N-N-W of Moradabad and one mile from the right bank of the Rāmgangā. Latitude $28^{\circ} 55' - 48''$ north; longitude $78^{\circ} 45' 56''$ east. By the census of 1881 the area was 90 acres, with a total population of 5,777 (2,584 females) giving a density of 58 to the acre. The Hindus numbered 2,274 (977 females), and Musalmāns 3,003 (1,557 females). The number of inhabited houses was 689. Mughalpur is said to have been an ancient Hindu town and to have been re-peopled by the Afghāns, who called it Afghānpur, corrupted afterwards to Aghwānpur. When the Mughals took possession it received its present name, although still locally called Aghwānpur. It has five wards—the Bishnoi, Sādāt, Kāsi, Shaikh, and Kāyath—a police out-post, 5 temples, 11 mosques, and a darā. An old fort still exists near the town.

Muhammadpur Musfi —Agricultural village in tahsil Bilāri, 20 miles from Moradabad and 11 miles from Bilāri, on the Sambhal and Moradaban road. Latitude $28^{\circ} 39' - 45''$ longitude $78^{\circ} 42' 0''$. Population 1881 1,994 (988 females). Possesses an old fort built by the ancestors of the present revenue-free proprietor (*musfidd*).

Mundhā —Agricultural village in tahsil Moradabad 10 miles from the capital town, on the Moradabad Bareilly road. Latitude $28^{\circ} 48' - 15''$ longitude $78^{\circ} 58' - 45''$. Population 1,162. Has a third-class police station and a district post-office. About a mile beyond the village, in the direction of Bareilly, are a dāk bungalow and an encamping-ground.

Mustafāpur —Village in tahsil Thākurdwārā 11 miles N W from Moradabad and 17 S. W from Thākurdwārā. Latitude $28^{\circ} 50' 15''$ longitude $78^{\circ} 45' - 8''$. Population 2,240.

Naraulī (or Nārāoli) —Town in tahsil Bilāri, 24 miles from Moradabad, on the road from Chandausi to Sambhal. Latitude $28^{\circ} 29' - 15''$ north longitude $78^{\circ} 45' 15''$ east. By the census of 1881 the area was 84 acres, with a total population of 5,069 (2,458 females), giving a density of 60 to the acre. The Hindus numbered 3,058 (1,487 females), and Musalmāns 2,016 (971 females). The number of inhabited houses was 709. Naraulī is an old Rājput village in possession of the Bargujar family, the descendants of Rāja Pārtāb Singh. It has two wards—Kāsi Muhalla and Makhpura (named after Makhū Singh)—5 mosques, 4 temples, and a halkabandi school. A market is held on Mondays and Thursdays.

Naugāon Sādāt —Village in tahsil Amroha, 27 miles from Moradabad on the Amroha and Chāndpur road. Latitude $29^{\circ} - 0' 15''$ longitude $78^{\circ} 26' 45''$.

Population 3,521 (1,836 females). The only public building is a sarái; the market day is Wednesday.

Páekbara.—Village in tahsíl Moradabad, 9 miles west of Moradabad, on the Meerut road. Latitude $28^{\circ}-49'-38''$, longitude $78^{\circ}-43'-0''$. Population 3,146 (1,470 females). Country cloth is manufactured on a large scale and extensively exported. Has a police outpost and a halkabandi school. An unmetalled second-class road branches off from Páekbarà to Amrohâ. A market is held on Saturday.

Pípalsána.—Village in tahsíl Moradabad, 8 miles north of Moradabad, on the Thákurdwára road. Latitude $28^{\circ}-55'-45''$; longitude $78^{\circ}-51'-30''$. Population 3,280 (1,549 females). A market is held on Wednesday.

Piplí Náek.—Village in tahsíl Moradabad, distant 18 miles N.-E. from Moradabad, on the road from that town to Káládúngi and Nainí Tál. Latitude $29^{\circ}-2'-0''$; longitude $79^{\circ}-1'-15''$. Population 1,889 (856 females).

Rahrá (or Rehrrá).—Village in tahsíl Hasanpur, 36 miles from Moradabad and 13 from Hasanpur. A third-class road connects it with Hasanpur and Sambhal. Latitude $28^{\circ}-31'-45''$; longitude $78^{\circ}-21'-40''$. Population 1,199. Has a third-class police-station and a district post-office.

Ratanpur Kalán—Village in tahsíl Bilárf, 6 miles S.-W. from Moradabad and 15 miles N.-W. from Bilárf. Latitude $28^{\circ}-47'-15''$, longitude $78^{\circ}-45'-15''$. Population 2,598 (1,257 females). Has a good market held on Wednesday.

Ríth.—Village in tahsíl Bilárf, distant 10 miles S.-E. from Bilárf and 26 from Moradabad. Latitude $28^{\circ}-33'-5''$; longitude $78^{\circ}-58'-15''$. Population 1,642 (809 females). Ríth is noted for its cattle market.

Rustamnagar (or Sahaspur)—Agricultural village in tahsíl Bilárf; 15 miles south from Moradabad and one mile from Bilárf, on the Moradabad and Chandausi road. Latitude $28^{\circ}-36'-30''$; longitude $78^{\circ}-50'-15''$. Population 2,644 (1,242 females).

Said Naglí.—Village in tahsíl Hasanpur, 6 miles from Hasanpur and 26 from Moradabad. Latitude $28^{\circ}-40'-10''$, longitude $78^{\circ}-26'-20''$. Population 1,949 (879 females).

Salempur—Village in tahsíl Amrohâ, 23 miles N.-W. from Moradabad, on the Hardwár road. Latitude $29^{\circ}-5'-45''$; longitude $78^{\circ}-41'-0''$. Population 2,685 (1,368 females). The village is said to take its name from its founder, Salem Sháh. Sir H. M. Elliot calls it Islámpur Pahrú, but it is always known in the district as Salempur. Between it and Garhí are numerous ruins of temples and tombs. The latter place is the site of an old village near Salempur. both

names are often used conjointly, as Salempur Garhi. A market is held here on Thursday

Sambhal.—Tahsil (and parganah) occupying the south centre of the Moradabad district is bounded on the north by Amroha and Moradabad, on the east by Bilárl, on the south by Budaun (parganahs Islámnagar and Rájpura), and on the west by Hasanpur. The total area in 1881-82 was 468 74 square miles, of which 381 88 were cultivated, 58 60 culti-

Boundaries.
Area, revenue, and rent.
vailable, and 28 25 barren. The area paying Government revenue or quit-rent was 443 18 square miles (360 84 cultivated, 55 69 cultivable, 27 10 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water rates), was Rs. 3,52,918 or, with local rates and cesses, Rs. 3,98,319. The amount of rent, including local cesses, paid by cultivators was Rs. 8,11,818.

According to the census of 1881, the tahsil contained 465 inhabited villages of which 116 had less than 200 inhabitants, 207 had between 200 and 500, 111 had between 500 and 1,000, 24 had between 1,000 and 2,000, 4 had between 2,000 and 3,000. The towns containing more than 5,000 inhabitants were Sambhal (21,373), Saráí Tarín (11,585), and Siráí (5,947). The total population was 248,107 (117,666 females), giving a density of 530 to the square mile. Classified according to religion, there were 173,850 Hindus (81,654 females), 73,808 Mussalmáns (35,789 females), 180 Jains (80 females) and 273 Christians (133 females).

Tahsil Sambhal is, next to Hasanpur, the largest in the district. Roughly speaking, its shape is that of a parallelogram nearly approaching a rectangle. It is about 32 miles long by 15 miles broad, and exhibits the most markedly divergent physical features. It consists of two great natural tracts, the *katehr* ('hard') and the *bhár* ('sand'). Their border line runs north-east and south-west, down the centre of the parganah, parallel to the course of the Sot. The low lands of that river run, in a belt of fairly uniform width (from two to three miles), right through the *katehr* tract. Of the peculiarities of the *bhár* soil some description has been given in the district notice.¹ The *katehr* is described by Mr. Money as a soil of a dark colour assimilated in appearance to *matydr*. Some villages in which it predominates are among the finest in the district. It grows sugarcane, wheat, and gram, and earthen wells made in it are said to last

¹ *Supra* p. 2.

several years. According to Mr. Money wheat can be grown in it without irrigation, "for it is easily pulverised in the hot weather, and is not liable to cake and crack like the pure *matiyār*."

Besides the two main divisions there is a peculiar tract, called the *udla*, of which the following description is given by the settlement officer:—

"Between the northern half of the *bhūr* and the *katchr* occurs a very singular and rather puzzling tract of country. It is marked off from all the rest rather by occult characteristics of its own than by obvious differences in appearance. This tract has been denominated *udla*, a word meaning 'oozing up of moisture'. This section of country appears to have scarcely any drainage outlets at all. The only two channels that exist seem quite insufficient to carry off the surplus water of the tract. The soil, moreover, appears all in lumps, dirty and weedy, and *kāns* and *dāb* grass flourish. There is an absence of *dhāl* jungle where one would have looked for it. Still the soil itself, when minutely examined and compared with the soil of the *katchr* parts of the tahsíl, seems to possess very much the same ingredients, and even the sub-soil does not seem to differ greatly from that of the *katchr* tract. The key to this puzzle is in the lines of levels. These show that the tract is almost a dead flat from west to east, and that the fall of the country is not from north-west to south-east, but almost due north and south, and at a very gentle gradient. In other words, we have a belt of country about 15 miles long and from 3 to 4 miles in breadth, unable from its singular formation to throw off its flood supply either to east or west, obliged to carry its vast sheet of water, spread pretty equally over its entire area, slowly southwards to two shallow and slender outlets. In consequence, this vast volume of excess moisture never can escape at all. It lies and is gradually absorbed. Descending to the spring level, it becomes united with the subsoil moisture. So that, literally, the entire soil from the surface to a considerable depth becomes little better than a sponge. Pressure of the foot causes an instantaneous oozing up of water, and the soil, after subsidence of rain, becomes knotted. In parts the land presents an appearance as if covered with mole-hills. One ascertained result of the singular conditions of this *udla* tract is the periodical occurrence of cattle plague. The people attribute the disease to an insect which appears during the rainy season among the muddy grass, and which, mixing with the food of the cattle, very soon causes death."

For assessment purposes eight tracts were marked off by the settlement officer, *viz.*, (1) the *katchr*, (2) the good *bhūr*, (3) the bad *bhūr*, (4) the Sot, (5) the *udla*, (6) the Panmar, (7) the Sambhāl city orchard, and (8) the remoter suburban lands.

The level being, for the most part, high, and the soil rather light, swamps are not numerous, the only one of any size being the long winding swamp that runs between this tahsíl and the Badaun district on the south-west, described in the district notice (Part I). The tahsíl possesses very little jungle; indeed, the only patches worth mention are those that border on the great swamp. All over the *bhūr* tract are large unploughed wastes, utilized, in dry seasons, as grazing grounds.

The Sot is the only river of the tahsíl, but the Chhúíá nála runs through the south-west tracts of *bhūr*. There is also another
 Rivers. small stream of the same name which falls into the

Sot near the northern boundary with Amrohā pargannah. A description of the Sot, its valley and characteristics, has been given in the district notice (Part I)

Sambhal itself is the meeting place of several important roads, but, except for short distances in the town, none of these is metalled. The main road—second-class, or raised and bridged but unmetalled—from Moradabad to Aligarh, *via* Sambhal and Anūpshahr, passes through the heart of the tahsil. Another important thoroughfare is the second-class road from the railway station at Chandausi through Sambhal to Hasanpur and the Ganges at Garhmuktesar. A third road of the same class connects Chandausi with Anūpshahr, passing through Bahjoi, where a cross road runs north to Sambhal, to join the main road from Moradabad to Aligarh. The Sot is a great obstacle to traffic direct east and west. Its muddy bed makes fording difficult, except at distant intervals.

Except in the Sot valley, where fever is endemic, the climate of the tahsil is generally good. Especially is this so in the *bhār* tract, where the sturdy Ahars live. The crops grown in the *katehr* tract are of the same kind as in the neighbouring tahsil of Bilari, and are grown in nearly the same proportions. Cane is a great stand by, and wheat, barley, and gram are common. In the *bhār* tract only autumn crops are for the most part grown, but melons flourish in the little alluvial deltas of the drainage channels already described (see Part I).

The tahsil as it now stands comprises exactly the same tract of country as in 1844, when it was first constituted a tahsil out of nine old sub-divisions, *viz*, Sambhal proper 250 villages), Bahjoi (188), Sirāi Kundarkhi (58, Narnauli (42), Amrohā (24), Dhākā (16), Islāmnagar of Budann district (3), Ujhāri (1), Dhabārai (1); total 583. The assessments of these 583 villages now constituting the tahsil have been stated for each previous settlement in the district notice. The first (triennial) settlement resulted in a slight increase on the demand before the session. The second triennial period gave an enhancement of 1.33 per cent, but the quadrennial revision resulted in a reduction of 9.26 per cent. The last period (from 1812 to 1842) showed a rise of 21.62 per cent. So that the total enhancement from 1808 to 1842 was 11.73 per cent.

Mr Money assessed the southern half of the tahsil in 1842 and the northern half in 1813. The method adopted and the results obtained have been described in the district notice. In only six out of the 533 villages were coercive measures resorted to during the currency of Mr Money's settlement, so that it seems to have stood the test well.

Settlement under Regt.
Major IX. of 1833

But Mr. Smeaton considered that it reached (but did not exceed) the limit when zamindárs can just pay without being decidedly pinched. The total revenue-paying area which had been transferred by private sale, mortgage or auction sale during the period 1843-75 was 161,795 acres, or considerably more than half the tahsil area, and in this were included 56 entire villages and parts of very many more. The value of land during this period was, however, steadily on the increase, and may be said to be now double what it was thirty years ago. Prices of agricultural produce had risen (if the statistics collected can be credited) during the thirty years of the previous settlement (1843-73) about 80 per cent. [See further *supra*, pp. 94-104.]

As in Bilárf, Hindus, amongst whom the Rájputs predominate, are the chief landed proprietors. Of the total number of proprietors at the recent settlement 3,720 Hindus held 447 estates, with an area of 159,720 acres; 1,946 Musalmáns held 248 estates, 97,174 acres; and 92 estates, 43,055 acres, were held by 2,395 proprietors, part Hindus and part Musalmáns. Among the Hindus the Banias come next after the Thákurs, and the Káyaths have only a nominal hold on the land, being the reverse of what is found in Bilárf. The Musalmáns are a more flourishing class of landlords here than in Bilárf. The Khokars, although owning the least area, have consolidated a very valuable property in and around the city of Sambhal. They own nearly all the suburban estates, and are known as Chaudhrís. These 'Khokars' were originally Bargújar Rájputs, whom Babar, in his descent upon Hindustán, made converts to Islám. Hence they are styled even yet 'Nau-muslims'. The Sambhal Khokars are all connected with the Lálkháns families of Danpur, Pahásu, and Chhatarf in the Bulandshahr district. The tenures have been described, and some account of the tenantry given, in the district notice.

Sambhal.—Municipal town and head-quarters of the tahsíl of the same name; lies in latitude 28°-35'-0" north, and longitude 78°-36'-45" east, on the Moradabad and Aligarh road, 23 miles south-west of Moradabad and 4 miles west of the Sot river, in the midst of a cultivated and well-wooded plain. The

Population populations by the censuses of 1853, 1865, and 1872 have been already given in the district notice. By the census of 1881 the area was 317 acres, with a total population of 21,373 (10,714 females), giving a density of 67 to the acre. The Hindus numbered 7,333 (3,448 females); Musalmáns 13,965 (7,231 females), Jains 38 (21 females), and Christians 37 (14 females). The number of inhabited houses was 4,710.

The following is a statement of the principal
Occupations occupations —¹

(I) Persons employed by government or municipality 122; (III) ministers of the Hindu religion 116; (VIII), musicians 49; (IX) school teachers (not government) 49; (XII) domestic servants 144; (XIII) money lenders and bankers 104; (XV) carters 61; (XVII) porters 71, messengers 66; (XVIII) landholders 478, landholder's establishment 138, cultivators and tenants 1,764, gardeners 45, agricultural labourers 231; (XXVII) carpenters 170 brick layers and masons 128; (XXIX) cotton-carders 124, weavers 790, calico printers and dyers 147, cloth merchants (*basas*) 71 cloth pedlars 55, tailors 24, makers and sellers of shoes 297, bangle-sellers 68, washermen 68, barbers 968; (XXX) butchers 202, corn and flour dealers 535, confectioners (*laddi*) 71 green-grocers and fruiterers 141 grain-parchers 29 persons employed in the manufacture of sugar 26, condiment dealers (*passad*) 72; (XXXII) manufacturers and sellers of oil 140, makers and sellers of wooden-combs 219 grass-cutters and sellers 56; (XXXIII) sweepers and scavengers 189 earthenware manufacturers 165, water-carriers 199 gold and silversmiths 90, blacksmiths 46; (XXXIV) general labourers 691 persons in (undefined) service (*sarkari*) 406; (XXXV) beggars 225.

The modern town covers the summit of an extensive mound composed of the ruins of the ancient city. A gloomy description of the town was given by Dr Planck in 1868, but matters are said to have vastly improved since he wrote the following account of it:—"Sambhal is a large old town, built in great part on hillocks, which seem to be made up a good deal of the ruins of the brick houses of former times. In addition to Sambhal proper there are not less than 26 distinct collections of buildings, under the name of *sardis*, which cluster about it on all sides. Sambhal proper is essentially a brick-built town, which must at one time have been a city of some importance; now it is a place of ruins, a filthy neglected place, with an aspect so sad as to make it difficult to find words to describe it."

This was prior to the creation of the municipality in 1870. Since that year improvements have steadily been made, amongst others the execution of a drainage cut seven miles in length, reaching from the town to the Sot river, whereby the large excess of moisture, which formerly stagnated near the town, is carried off. During the nine years 1870-78 Rs. 55,614 was expended from municipal funds in improving the town. A recent visitor to it thus describes the present state of Sambhal —"The town is now far from offending either nose or eye, and, although doubtless somewhat somnolent, the orderly municipal arrangements and the natural prettiness of the place, with its undulating ground and ample vegetation, render it on the whole more attractive to a European visitor than are the noisy and bustling cities of Amroha and Chandausi." Of the *sardis* or detached places which surround the town

¹ Roman numerals indicate the classes in the census returns.

² Note by Mr. L. M. Thornton, U.S.

several are composed of large, handsome, brick-built houses, but they contain many ruins. The majority, however, consist of mud-built houses surrounding one or two brick-built tenements and forming goodly-sized villages. Only in the town itself and its suburbs are there any metalled roads, but fair unmetalled ones connect it with Moradabad, Bilárá, Amrohá, Chaudausí, Bahjoi and Hasanpur

The town is divided into 33 *muhallas* or quarters, but none of the names throws much light on their history. 'The flower garden,' 'the horse-market,' 'the new village,' 'the Hindus' quarter,' are names interspersed with a few that refer to former residents.

The public buildings are: the *tahsílí* or sub-collectorate offices, a first-class police-station, a *munsífi* or petty judge's court-house, a post-office, a *tahsílí* school, the American Mission church and schools, a first-class branch dispensary, several municipal schools, a government distillery and a native rest-house (*sarái*). The *tahsílí* is a modern structure well built on the top of one of the low hills of ruins already mentioned. It has fine airy offices and is described as "certainly the handsomest in this district." There is a room in it appropriated for the visits of European officers. The *sarái* or native travellers' rest-house, built by Mr. Daniell, a former Magistrate, in 1871, has accommodation for 100 travellers.

The American Methodist Episcopal Church has had a mission here since 1866. The native Christian community in 1880 numbered 206 (125 adults). There are eight schools attached to it, *viz.*, an Anglo-vernacular (boys') with a roll of 80 pupils (75 non-Christian), and seven vernacular (3 boys' and 4 girls') with a roll of 180 pupils (115 girls and 135 non-Christians). But only four of these schools are in Sambhal itself. Besides the regular *tahsílí* school, which is held in a handsome building close to the *tahsílí* and is attended by some 50 pupils, the municipality keeps on foot a Sanskrit and an Arabic school in Sambhal proper, and two free schools situated in the outlying quarters of Haiyátnagar and Sarái Tarín respectively. With those facilities for education, it is not surprising that the number of private schools is comparatively small.

The income of the dispensary in 1881 was, including a balance of Rs. 901 from the previous year, Rs. 1,671, to which the municipal funds contributed Rs. 400 and Government Rs. 370. The expenditure amounted to Rs. 842. The total number treated was 16,437 (of whom 31 only were in-door patients), giving a daily average of 103.11 out-door patients. It is under the charge of a Hospital Assistant.

The physical difficulties in the way of good drainage are great, owing to the scattered character of the inhabited sites, which are interspersed with fields and mounds of ruins. The undulating nature of the ground where the chief bázars are built, renders it possible to keep them clean by means of side drains. "The town site," writes Dr. Planck, "drains to the Ratta, a vast excavation around the west and north margins of the town, and its overflow of heavy rain used to be the cause of flooding, which the cutting to the Sot river already mentioned was planned to remedy." The water supply is derived entirely from wells and is said to be good.

It is stated that the health of the town was severely affected by the epidemic of fever that raged in these provinces in 1879-80. Owing to the different statements of population given for the town at different periods, arising from the different areas adopted at each census, it is impossible to ascertain the correct death rate in former years. In 1881 the death rate for the town is returned at 71.86 per thousand, but for the municipality only 48.70. This variance doubtless arises from the much larger population included in the latter.

The site of an old fort is indicated by a large mound. It is variously attributed to Pirthi Ráj, to a rájá called Jagat Sinh, and to one Náhar Sinh, the son of Gobind Sinh, the son of Nankand Sen, the son of Rájá Vikram Sen of Baran. The last named (Náhar Sinh) is the most probable and is mentioned as the founder in Mr. Growse's paper on the antiquities of the Bolandshahr district (*Journal of the Bengal Asiatic Society*, XLVIII, p. 278 *et seq.*), which gives all that is known about the Dor rájás, who, from their capital, Baran (Bulandshahr), ruled over a large part of the Doáb from the 10th to the 12th centuries. The only building left standing on the site of the old fort is one known to the Hindus as the Hari Mandir (temple of Hari, a name commonly applied to Vishnu), but claimed by the Muhammadans as Báhar's mosque. The latter point to an inscription (which will be mentioned again further on) as proof of their claim. Quite recently this building was the subject of litigation between the Hindus and the Muhammadans of Sambhal. "It was adjudged," writes Mr. Tracy, Collector of Moradabad, "to be a Muhammadan place of worship the decision could not well have been otherwise, as, to say nothing of long possession, the architecture is that of the early Pathán period. It is not at all improbable that it may have been constructed with the materials of a still more ancient temple, but it certainly was never designed by a Hindu architect." Mr. Carlyle, of the Archaeological Survey, has devoted considerable space in the twelfth

volume of the *Archæological Reports* to a description of this building. His account is too long and technical for quotation, but the general result of his examination was unfavourable to the Muhammadan claim. He thinks the main portion of the building was of Hindu construction, the Muhammadans having added wings to the central building to convert it into a mosque. He writes :—"There is a clear and distinct difference between the old Hindu work and the modern Muhammadan work, and the old Hindu temple is at once distinguishable from the Muhammadan additions. The square Hindu temple would have had originally only one doorway in the east wall, about 8 feet in width, but the Muhammadans cut four more doors, each 6 feet wide, two in the northern and two in the southern wall of the square temple, in order to communicate with the aisles of the side wings which they added."

Mr. Carlleyle apparently agreed with the disputants in denouncing the disputed inscription as a forgery ; but General Cunningham, in a note to the report, expresses his opinion that it is 'quite genuine.' The reader who is curious on the subject will find a transcription of the Persian inscriptions in the *Archæological Report* (XII., p 26), but it will doubtless be held sufficient here to print the translation of it made by the late Professor Blochmann :—¹

1. The collector of buildings of grace and beauty, the raiser of the standards of rule and faith,
2. The spreader of the wings of peace and tranquillity, the builder of the buildings of knowledge and deed,
3. Muhammad Bábar, Jam in dignity, may God Almighty have him in his keeping !
4. Kindled in India the lamp of power, when a ray of it fell upon Sambhal,
5. To build this mosque, may it be protected against destruction and decay !
6. He gave orders to his mean slave, who is one of his principal officers,
7. Mír Hindu Beg, the intelligent and wise, who is an example to others in polite manners
8. And when, in consequence of the order of the Sovereign of the world, by the guidance of Providence, the mosque was completed,
9. Its date was 'the first day of the month of Rabi' I' (A H 933, or 6th December, 1526 A.D.)

There are other inscriptions of later date, which, however, are not of sufficient interest to justify occupying space with them here. It may be noted in passing that the date of the inscription given above (933H. or 1526A.D.) is the year in which the emperor Bábar defeated Rája Sanga of Mewár at Fatehpur-Síkri and established his power in north-western Hindustán.² One circumstance more may be mentioned in connection with this mosque. According to Ganga Parshád, a former deputy-collector of Moradabad, who

¹ Printed in the Introduction to *Arch. Rep*, XII. (Cowell's edition), p. 374

² Elphinstone's *History of India*

wrote in 1871-72, there was still hanging from the roof of the dome a chain for the suspension of a bell, such as is found in Hindu temples, and there was, according to the same writer, a passage at the back of the building which he supposes was used "for the wheeling round of worshippers." Mr Carlleyle's report is silent as to these matters, but it is possible the circumstances may have been changed in the interval.

There are numerous places of Hindu worship and pilgrimage, the most noteworthy being the temple of Hari Mandir just mentioned, and the following *tiraths*—Mano Kāmna, Suraj Kund, Kuru Kshetrā, Banegopāl, Nimsār, Bhāgirathī, and others too numerous to mention. Altogether Sambhal boasts of 68 *tiraths* and 19 sacred wells. A small masonry fort in the Mūn sarais attributed to Nawāh Amīn ud-daula, who lived here about 250 years ago—his descendants are said to still reside in it. The two heaps of ruins, known as Bhaleswar and Bikteswar, are said to be nothing more than the bastions of the ancient city wall. To the south east of the city is a large mound called Surathal Khara, supposed¹ to be so called after Rāja Surathal, a son of Rāja Satyavāna of the lunar race. Other mounds are Sadangarh, Amramapati Khora Chandreswar Khara, and Gumthal Khara. The last is two miles from Sambhal.

Refined sugar (*khand* or *khand*) is the chief manufacture, as it is the chief article of trade. A large class of the population called *Khandadlis* or sugar manufacturers have their headquarters in Sambhal, building little temporary manufactories in the villages. Before the railway opened Sambhal was very far ahead of all the other places of sugar manufacture in the district, but Ohendausi and Bilāri are formidable rivals, with the advantage of immediate proximity to the railway, from which Sambhal is separated by about 17 miles of unmetalled road. It is still, however, a considerable feeder of Ohendausi. Wheat and other grains and *ghī* are also largely exported, and there is some export of hides. Cotton cloth is manufactured, chiefly for the local trade. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows—grain (2,04,385 maunds), unrefined sugar (11,85½ maunds), *ghī* (1,140 maunds), other articles of food (Rs. 53,592), animals for slaughter (13,510 head), oil and oilseeds (12,400 maunds), fuel (56,871 maund), building materials (Rs. 27,883), drugs and spices (Rs. 30,312), tobacco (3,700 maunds), European cloth (Rs. 97,315), native cloth (Rs. 88,053), and metals (Rs. 28,612).

¹ By Mr Carlleyle Arch. Rep. VII. 24.

This town is somewhat peculiarly circumstanced as regards its municipal administration. Its suburbs, as they may be regarded (under the name of 'the sixteen saráis of Sambhal'), are excluded from the municipal limits and administered under the Chaukidári Act (XX. of 1856). The statistics for the town and its suburbs must, therefore, be given separately. The municipal committee of Sambhal consists of nine members, of whom three sit by virtue of their office and the remainder by election. The income of the municipality is derived from an octroi tax falling in 1881-82 at the rate of Re 0-7-2 on net receipts per head of population. The total income in 1881-82 was Rs. 18,241 (including a balance of Rs. 2,411 from the previous year). The total expenditure in the same year was Rs 18,540, the chief items of which were collection (Rs 2,060), repairs and maintenance of roads and drains (Rs. 2,212), police (Rs 4,595), and conservancy (Rs 2,190).

The watch and ward of the part above referred to as "the sixteen saráis of Sambhal" is provided for by taxation under Act XX. of 1856.

During 1880 the house-tax thereby imposed, together with a balance of Rs 119 from the preceding year, gave a total income of Rs 1,838. The expenditure, which was chiefly on police (Rs. 969), public works (Rs 170), miscellaneous (Rs. 220), and conservancy (Rs. 876), amounted to Rs 1,863. The returns showed 2,520 houses, of which 1,400 were assessed with the tax, the incidence being Re 0-10-8 per house assessed and Re 0-1-7 per head of population.

The local history has been given in the district notice and nothing remains to be said here, except to note the legend which attributes an existence to Sambhal through all the four ages of Hindu chronology. It is said to have had a different name in each, Satyabrit in the Sat-yug, Mahedri in the Tretá-yug, Pingal in the Dwápar-yug, and its present name only since the beginning of the Kal-yug.

Sarái Tarín — Suburb of Sambhal, but separately enumerated in 1881. By that census it had an area of 118 acres, with a total population of 11,585 (5,790 females), giving a density of 98 to the acre. The Hindus numbered 4,258 (2,050 females), Musalmáns 7,326 (3,740 females), and there was one Christian. (See further under SAMBHAL).

Seondará — Village in the south-east corner of tahsíl Bilárá, 19 miles south-east from Moradabad and 6 from Bilárá, formerly the head-quarters of the tahsíl, afterwards removed to Bilárá. Latitude $28^{\circ}33'45''$, longitude $78^{\circ}54'30''$. Population 3,724 (1,781 females). Public buildings:—second-class police-station, sarái, and school. A market is held on Thursday and Sunday.

Sirsi. — Town in parganah and tahsíl Sambhal, latitude $28^{\circ}38'15''$ north, and longitude $78^{\circ}41'$ 3 miles south-west of Moradabad town and 3 miles east of the Sot river 10 four wards — Puriwayán (easterly),

Ohaudhríán, Gansurí, and Saráí Sádik. A police outpost, a saráí, and the tomb of Makhdúm Sháh, the reputed founder of the town, are the public buildings. The populations by the censuses previous to 1881 have already been given in Part III. By the census of 1881 the area was 89 acres, with a total population of 5,947 (2,943 females), giving a density of 86 to the acre. The Hindus numbered 1,645 (819 females) and Musalmáns 4,302 (2,124 females). The number of inhabited houses was 303. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 215 from the preceding year gave a total income of Rs. 1,231. The expenditure which was chiefly on police (Rs. 570) public works (Rs. 199) and conservancy (Rs. 239), amounted to Rs. 1,165. The returns showed 1,431 houses, of which 715 were assessed with the tax; the incidence was Rs. 1-6-9 per house assessed and Rs. 0-2-9 per head of population.

Surjannagar—Village in tahsil Thákurdwára, about 37 miles N W from Moradabad and 12 miles west from Thákurdwára, on the river Phika. Latitude 29° 14'-0" longitude 71° 44' 50". Population 3,074. Founded by Surjan Singh, a Katchrís, of Mahendar Singh's family, in the reign of Mhhammad Sháh.

Thakurdwára.—Northern tahsil and parganah of Moradabad district; bounded on the north by the parganah of Káshipur in the Taráí district, on the east by Káshipur and Moradabad parganahs, the Dhela river dividing it from the latter, on the south by Moradabad, and on the west by parganah Amrohá and the Blynor district (parganahs Slobhárá and Afzalgarh). The total area in 1881-82 was 288.88 square miles, of which 160.77

were cultivated, 49.73 cultivable, and 27.82 barren. The area paying Government revenue or quit-rent was 219.61 square miles (148.51 cultivated, 46.73 cultivable, 24.37 barren). The amount of payment to Government, whether land-revenue or quit rent (including, where such exists, water advantage but not water rates), was Rs. 1,84,592; or, with local rates and cesses, Rs. 2,08,288. The amount of rent, including local cesses, paid by cultivators was Rs. 8,81,720.

According to the census of 1881, the tahsil contained 262 inhabited villages of which 81 had less than 200 inhabitants; 118 had between 200 and 500; 48 had between 500 and 1,000; 11 had between 1,000 and 2,000; 2 had between 2,000 and 3,000 and 1 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Thákurdwára (6,511). The total population was 109,596 (51,037 females), giving a density of 461 to the square mile. Classified according to religion, there were 71,288 Hindus (33,073 females); 38,308 Musalmáns (17,961 females) and no others.

The parganah is conterminous with the tahsil and is about 21 miles long and 16 miles broad in its widest part. It is cut up by numerous small streams which come down from the hilly tracts to the north and feed the Rámgangá. Of these the Lapkana, Kurka (into which the Lapkana falls), and the Dhela are the most important. The Kurka joins the Rámgangá west of Dilárá, and the Dhela about two miles north of Moradabad city. Both the Rámgangá and Dhela are very shifting in their courses; the other streams run deep and do not change their beds. Some of them, especially the Lapkana, afford irrigation, and Mr. Crosthwaite thought that, in spite of the failure of former schemes, much more land might be irrigated by them if the resources of these streams were economised by good engineering skill. Projects for irrigating the parganah have been put on foot at intervals during the last 40 years; but none has yet reached the stage of execution, with the exception of some minor projects carried out by Mr. Manderson, a former Collector, in 1860-61¹. The country between the streams is well cultivated and shows little waste land. It is remarkable for the large tracts of clay (called *jháda*), and this forms the characteristic soil of the parganah. It seldom permits of spring crops and is usually restricted to the poorer kinds of rice. After heavy rains it is flooded; and with a scanty fall ploughing is difficult, if not impossible. The presence of these tracts, therefore, led to much difficulty in the assessment of the parganah. These tracts of clay lie in the centre of the parganah, but are bounded by strips of alluvial land in the neighbourhood of the Rámgangá and Dhela rivers. In the south and west of the parganah are some villages, chiefly round Dilárá as a centre, where the soil is exceedingly fertile and the rents proportionately high. The eastern tracts, between the Dhela and the Kurka, contain many good villages. But in the north the land is generally inferior, and the tract between the Kurka and Lapkana, known as the Bajar patti, is the worst of all, having an inferior sandy soil in which wells will not stand. Much of this is waste and covered with the scrubby thorn called *kair*. Elsewhere the common earth-wells are made for irrigating purposes, the water being near the surface.

A second-class road connects Moradabad with Thákurdwára, and a branch is continued to Káshípur; but the direct road from Moradabad to Káshípur runs through Moradabad parganah. Third-class roads connect Thákurdwára with Surjannagar on the west

¹ A detailed history of all the projects for the irrigation of Rohilkhand (1840 to 1874) will be found in a bulky volume of "Selections from the Proceedings of the North-Western Provinces Government, Public Works Department, Irrigation Branch," published at the Government Press in 1874. All these projects have been now abandoned, so that their merits and demerits are of merely historical value.

and with Mughalpur on the south west. The latter stops at the ferry over the Rámghanga, but a second class road continues the communication from Mughalpur to Moradabad.

The climate approximates in a measure to that of the Tará and is held to

Climate and products. be unhealthy. Rice is the staple crop, but the finest kinds are only scantily produced, the qualities known as *adhi* and *ajna* being chiefly grown. Sugar of superior quality is produced in the good villages.

Some account of the fiscal history of the pargannah has been given in the district notice and a very brief statement only is required here. Mr J O Dick made the first regular settlement of the pargannah in 1840. He mentions that a Thákúr family settled at Faridnagar had held the whole pargannah in *talukdárí* right, but that they were deprived of it in the changes that preceded our rule. This was the family of Mahendar Singh and one of those rooted out by 'Alí Muhammad, the Bohilla chief, in pursuance of his settled policy of substituting his own creatures for the old proprietors. Mr Dick's settlement (under Regulation IX. of 1833) was made with persons called *mukaddams* as proprietors, where any such were found, and elsewhere with farmers of individual villages. He considered that the pargannah had been over-assessed and also that a mistake had been made in regarding the *mukaddams* as mere farmers, and their estates as liable to be put up to auction at the end of each quinquennial period. The various assessments have been already given, once for all in the district notice. The progress of fiscal affairs in Thákurdwára after Mr Dick's settlement was not as smooth as was anticipated. The assessment he fixed was fair enough at the proportion then taken of the estimated assets. But the landholders were too deeply involved in debt to make way, and gradually a very large part of the pargannah passed into the hands of Baijnáth and his son, a firm of money-lenders. The current settlement was made at a slight enhancement on its predecessor. [See further *supra*, pp 94 104.]

The principal landowners are Ohanbáns and other Thákúrs, but Mukand Rum, son of Baijnáth, banker of Thákurdwára, had by a judicious system of loans acquired a great deal of property from the village zamindárs. The prevailing tenure is zamindári. The transfers of proprietary right have been very numerous, and the smaller zamindars may be said to be generally impecunious.

Thakurdwara.—A town in the taluk of the same name, 27 miles north from Moradabad. Latitude $29^{\circ} 11' 40''$; longitude $78^{\circ} 54' 0''$. By the census of

1881 the area was 93 acres, with a total population of 6,511 (3,032 females), giving a density of 70 to the acre. The Hindus numbered 2,655 (1,209 females), and Muslims 3,855 (1,823 females). The number of inhabited houses was 699.

The town has three wards:—Fatehullāhgauj (founded by Fateh-ullah Khān, son of Dāūd Khān), Thākurdwāra, Jannūwāla (named after a slave-girl of Fateh-ullah Khān's). The town was founded by Mahendar Singh in the reign of Muhammad Shāh (1719-48), and was plundered by Amīn Khān (1805). The public buildings are a taluk, a first-class police-station, 7 mosques, 4 temples, a taluk school, a distillery, and a sarai. Cotton cloth is manufactured and constitutes the only article of trade. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house tax thereby imposed, together with a balance of Rs. 299 from the preceding year, gave a total income of Rs. 1,527. The expenditure, which was chiefly on police (Rs. 569), local improvements (Rs. 407), and conservancy (Rs. 197), amounted to Rs. 1,345. The returns showed 257 houses, of which 848 were assessed with the tax, the incidence being Rs. 1-7-1 per house assessed and Re. 0-3-0 per head of population.

Tigri—Village in taluk Hasanpur, on the Moradabad-Meerut road, 39 miles from Moradabad and 12 from Hasanpur. Latitude $28^{\circ}-49'-15''$, longitude $78^{\circ}-11'-17''$. Population 1,152. The unmetalled portion of the road leading to the bridge of boats across the Ganges commences a few hundred yards beyond Tigri. The road is metalled again from the opposite bank of the river. The first village on the Meerut side is Garhmuktesar. There is a dāk byngalow on each side of the river. At Tigri is also a third-class police-station.

Ujhāri—Village in taluk Hasanpur, 29 miles S.-W. from Moradabad and $7\frac{1}{2}$ miles S.-E. of Hasanpur. Latitude $28^{\circ}-39'-30''$; longitude $78^{\circ}-23'-55''$. Population 3,217 (1,649 females). Public buildings.—5 mosques, one temple, and a tomb of Shāh Dāūd, west of the town, which is illuminated on 16th and 17th of the month Zī-hijja, when about 2,000 people assemble. A market is held on Wednesdays.

Umri.—Village in taluk Amroha, 13 miles N.-W. of Moradabad, on the Moradabad and Bijnor road. Latitude $29^{\circ}-2'-15''$, longitude $78^{\circ}-36'-30''$. Population 3,007 (1,532 females). A market is held on Tuesdays.

INDEX TO MORADABAD.

NOTE — In the text, to avoid excessive corrections of proofs, the rule observed in former volumes of omitting, generally, the mark for a final long vowel in vernacular names of persons and places has been followed. It is the exception for a final vowel in such names to be short, but, to remove any uncertainty, the marks for all long vowels have been added in this Index, and the reader's indulgence is asked for their frequent omission in the text.

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